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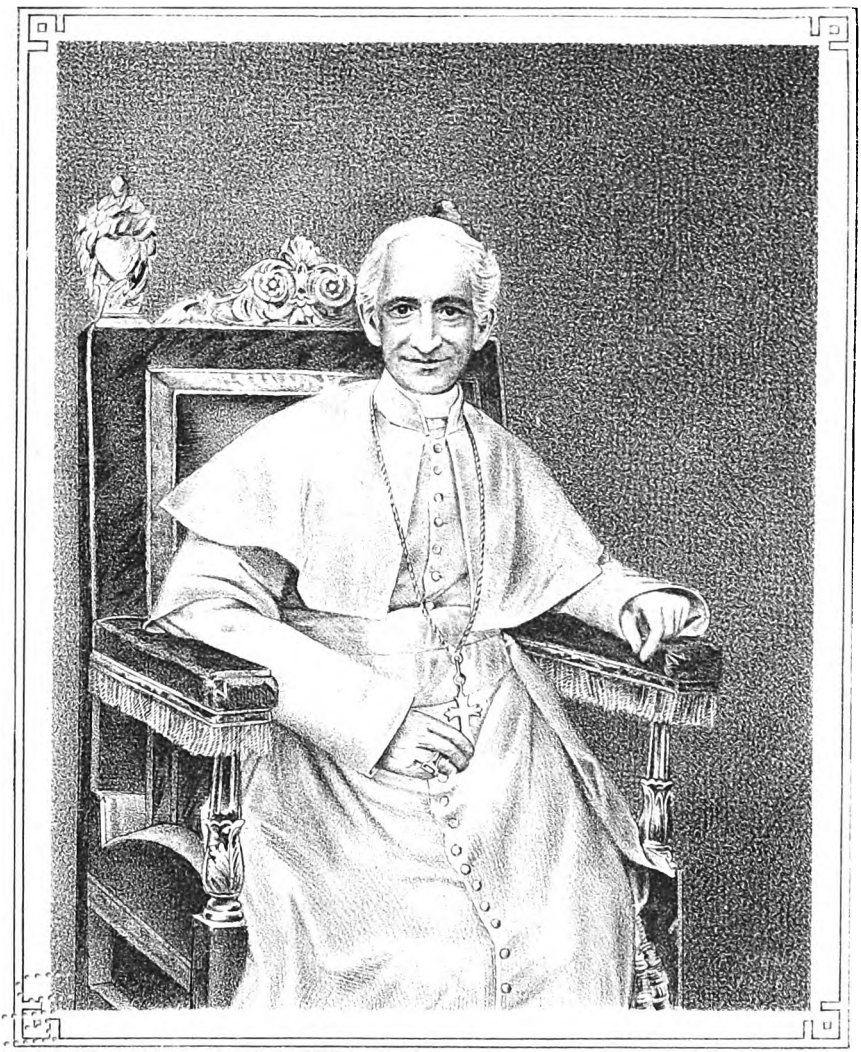

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LEO XIII.

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POPE LEO XIII.

HIS LIFE AND LETTERS,

FROM RECENT AND AUTHENTIC SOURCES;

TOGETHER WITH

USEFUL, INSTRUCTIVE, AND ENTERTAINING INFORMATION
REQUIRED BY ALL ROMAN CATHOLIC PEOPLE
THROUGHOUT THE WORLD.

Edited and Compiled by

REV. JAMES F. TALBOT, D.D.,

CATHEDRAL OF THE HOLY CROSS, BOSTON, MASS., U.S.A.

With an Introduction from

REV. P. A. McKENNA,

PASTOR CHURCH OF THE IMMACULATE CONCEPTION, MARLBOROUGH, MASS, U.S.A.

Illustrated.

BOSTON:
MARTIN GARRISON & COMPANY.
1886.

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= Ars photographica =

Expressa solis opificis
Nitens Imago, quam bene
Frontis decus, vim hominum
Refert et oris gratiam!
O mira virtus ingeni!
Nonumque monstrum! imaginem
Naturae Apelles aemulus
Non pulchriorem pinxeret -

Leo P.P. XIII. -

Translation of the epigram written by his Holiness on receipt of a copy of this portrait.

PHOTOGRAPHIC ART.

Sparkling likeness! swift touch of the sun!
By a ray instantaneously, splendidly done;
Minutely and truly reflecting each grace—
Noble brow, beaming eye, and beauty of face.
What a triumph of skill, as wondrous as new;
E'en the rival of nature. Apelles ne'er drew
More beautiful picture, or portrait as true.

The Photograph of our Holy Father Leo XIII is one of the most striking likenesses that I have seen

Edward Card Howard

What the Holy Father has commended with his own hand, I must not commend: but Mr Eastham's Photographs appear to me to be of rare excellence.

Nov. 18. 1878.

Henry Edward Card: Manning
Archbishop of Westminster.

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PREFACE.

THE mission of the Catholic Church is to save souls. To realize this mission, she seeks to win, to warn, and to instruct them, by a thousand different methods: by the preaching and the writing of the word of God; by prayer, sacrifice, example; by the labors of her schools, colleges, universities, her priesthood, religious orders, her lay confraternities. She recognizes that the four pillars of national no less than individual greatness rest upon religion, education, labor, and the union of them all. To develop, then, the truths of religion, to advance the work of education, to bless labor in its more exalted or humbler forms, to strengthen by all these means the bonds of universal brotherhood in guiding us all heavenwards, — such is her constant, untiring aim and work. It was the mission and spirit of her Divine Founder. It must necessarily be her spirit and mission also. She thus seeks to place mankind in the proper relationship with one another. She seeks thus to place society on its true basis, by teaching men and women the true doctrine of mutual social responsibility; seeking not "the greatest good of the greatest number," as false philosophy would teach us, but rather the greatest good of *all*. As a consequence of her efforts to develop the moral,

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religious, and educational nature of man, breathing a divine spirit through it all, the sum of moral and social wrongs is diminished, and the social, political, and religious problems of the day find a new and correct solution.

She alone recognizes authoritatively the equality of all men before God, since all have the same origin, duties, and destiny. She also recognizes the social inequalities which must exist forever, since inequality of talent, energy, character, moral strength, will forever exist, as part of a Divine plan; but she seeks, like her Founder, to teach the lesson of Dives and Lazarus to the human mind and heart, and thus adjust the balance that is ever to be struck between them.

An authorized mouthpiece of this divinely given mission and work has been established on this earth. We look to him whenever heresy or infidelity seeks to corrupt the gulf-stream of religious truth that flows, clear and strong, adown and among the tides of time, and which has touched the shores of every people from the beginning. We await his word whenever and wherever perverted minds seek to educate the mind at the expense of the heart, by taking down the thorn-crowned head from the wall of the Catholic schoolroom, and refusing Catholics freedom of teaching. We listen for his decision when nihilism, socialism, communism, anarchism, seek to deprive honest men of the rewards of honest labor; or when titled despots seek to crush a nation; or when aristocrats seek to rob the toiling millions of the reasonable enjoyment of their rights to life, liberty, and happiness.

To him we turn our eyes when secret societies endeavor to lead men astray by counterfeit teachings and representa-

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tions of Christian brotherhood, liberty, and equality, forgetting that true brotherhood, true liberty, and true equality were taught by One who "spoke as having authority." Who is this guide to whom the human race can turn with confidence whenever and wherever the perverse spirit of contradiction attempts to scatter abroad the seeds and tares of error in the field of religious, educational, political, industrial, and social thought? Pope Leo XIII. He is the Moses of our day, whom God has appointed as the light, *lumen de cœlo*, for the teaching of the nations of the world, and the glory of his people. He is the one who stands, as did the Moses of old, by Divine commission, before the "rock of contradiction." He smites it with the blossoming rod of his infallible teachings, of his encyclicals; and the saving waters of life, to refresh the wearied and sinful world, immediately follow the blow.

The object of this biography is to show how well Pope Leo has understood and fulfilled the difficult, dangerous, exacting duties of his exalted position.

The watchman on the towers of Israel, his inspired glance has swept around the far-reaching horizon that bounds the world of Europe, Asia, Africa, America, Australia; and in each of these great divisions of the world he has re-created, inspired, recruited, and armed again the ten thousand champions of truth, justice, and judgment on this earth.

Like the founder of that Order on which he has conferred and confirmed its privileges, faculties, and exemptions, he seems to have chosen for his motto, "Work as if all depended on work, and pray as if all depended on prayer."

He is the continuator of the long line of Roman Pon-

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tiffs, illustrious not only by the accident of birth, but by achievement even to an heroic degree; of men who stand forth as the champions of the down-trodden and oppressed, as the rebukers of royal no less than popular injustice, as the bulwarks of religion, as the munificent patrons of art, of law, of education, of science, — of whatever, in a word, contributed to the advancement of true civilization.

Now the praise-offering to exalted worth generally begins its word-painting by calling forth revered ancestral forms from long-forgotten graves, to fill the background, and then surrounds its hero with living forms of kindred greatness. But some figures in history appear so grand that they exclude from the canvas all companionship with the living, while they derive no additional grandeur from being grouped with the awful figures of the departed. They stand best when they stand alone. So might we say of Pope Leo; and it is with this conviction that I close the preface of this book, and refer the reader to the record to be found therein of Pope Leo's claims to greatness.

P. A. McKENNA.

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LIFE AND LETTERS

OF

HIS HOLINESS POPE LEO XIII.

CHAPTER I.

THE PAPACY.

WHEN, over eighteen hundred years ago, the Divine Founder of the Catholic Church declared to St. Peter that he was the rock whereupon He would build His Church, He intimated, that, after His own return to the heaven he had left to redeem fallen man, the Papacy would represent Him on earth as the visible Head of the Church for all ages; and when, furthermore, He declared that the gates of hell should never prevail against His Church, He promised that the Papacy should abide until the end of the world, and prove impregnable to all assaults which might be made upon it. It is unnecessary here to detail how both these promises have been kept to the letter. Nineteen centuries have nigh elapsed since the words in which they were made fell from the

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lips of the Divine Master; and in that long stretch of time, albeit the Papacy has been assailed times without number, and in manners past description, it exists to-day as full of life and vigor, as potent in influence, and as grand in dignity, as when St. Peter himself first held its sublime office. Driven, on more than one occasion, from Rome, — justly regarded as the seat of their power, — the Popes have always managed to return to that Eternal City; and notwithstanding that the Piedmontese government at the present time holds the States of the Church, which Victor Emmanuel sacrilegiously robbed the Papacy of, the right of the Pope to his temporal domain has never been surrendered; and, in God's own chosen time, there is very little doubt but what the stolen property will be restored to His vicar upon the earth.

The Papacy is the one institution of the earth which has endured the assaults of time, and which exists to-day the same as when it was first founded. Thrones and empires have crumbled away; but it remains, and even flourishes more vigorously the more it is attacked. It would be out of place here to recall the many vicissitudes through which the Church, in its head, has passed during the nineteen centuries that it has existed. The pages of history, ancient and modern, bear testimony to the wonderful vitality it has exhibited whenever the gates of hell undertook to test its strength. In our own day, while we may

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not have witnessed any of those open attacks upon the Papacy which former ages beheld, we have nevertheless seen it assailed in manifold manners; and the grand resistance it has made to all such assaults, and the splendid triumphs it has scored over all its enemies, enable us to see how wonderfully, even in this nineteenth century, are verified the Divine predictions alluded to at the beginning of this chapter, to the effect that Christ would abide with His Church forever, and that nothing should ever prevail against her. Foes from within and enemies from without have marshalled their forces against her, times without number, only to discover that she was endowed with a strength that was superior to all their powers. Heresy and schism, dissensions and all forms of error have tried to undermine her foundations, only to find that she was indeed built upon a rock that was impregnable to all their assaults. Nation after nation, led astray by unbelieving rulers, have launched their thunderbolts against her, only to have them recoil upon their own heads in punishment of their folly and crime; while intact and unharmed, unchanged and unchangeable, the Church still remains, and will remain until the mission her Divine Founder intrusted to her is completely fulfilled.

It may be doubted if there ever was a time when the Papacy was more powerful, or exerted a greater influence in the affairs of the world, than it does at

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the present time. Shorn of all of its temporal domain, it is still recognized as the grandest and most influential power on earth; and recent years have afforded instances of the readiness of secular powers to avail themselves of its potency. Thus, not so very long ago, we beheld the Czar of the Russias thanking a Pope for his salutary edict against socialism and nihilism; Germany, still later, availed herself of the good offices of the reigning Pontiff to adjust the dispute into which she was led with Spain over the Caroline Islands; and words of commendation have been accorded from all quarters of the world to Pope Leo for many of his recent excellent encyclicals, whose teachings have everywhere been regarded as salutary and timely; while never, perhaps, has the Church been considered with more favor by sectarians than it is at the present time, thanks to the able, wise, and praiseworthy administration of its present illustrious head.

The life of Pope Leo, who is universally admitted to be one of the greatest Pontiffs that ever sat in the chair of St. Peter, must, therefore, have a peculiar attraction for Catholics; and in order that they may have a record of his career which shall be complete, and a history of his government of the Church which shall omit nothing that is in any way important, this work was undertaken. It will be its purpose to sketch the life of the present Pope from his entrance

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into the sacred ministry, the plenitude of whose grand powers he now enjoys, following him from his boyhood through his priestly, episcopal, cardinalitial, and papal careers; and to furnish as complete account as possible of the many notable things he has accomplished since that third day of March, in 1878, when he was elected by the College of Cardinals the successor of Pius the Ninth of glorious memory, and the two hundred and fifty-eighth successor of the blessed St. Peter, the first of the lengthy and unbroken line of Roman Pontiffs, who to-day occupies the Papal throne, and exercises the apostolate of the Fisherman throughout the whole world; while in with and in submission to him, are some nine hundred bishops, governing as many separate sees throughout Christendom.

The latest and lowest estimate puts at more than two hundred and seventeen millions those who render obedience in things spiritual to Leo XIII. Of all nations, and tongues, and forms of government, they form one compact, organic body under the Pope of Rome. Political persecution and worldly criticism have, by God's mercy, done good. Never has history presented the Church better knit together in its members with its Head. And so the Papacy, possessed of everlasting youth, is a living, visible fact in the world.

Its action is no less manifest. From his high watch-

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tower our Holy Father, Leo XIII., observes the signs of the times. He, aided by wisdom, experience, and Divine help, has, through encyclical letters, instructed the world at large, and the children of the Church in particular, concerning the sacred fundamental laws of religious, civil, and domestic society. His Holiness has, in like manner, raised his voice against the enemies, secret and avowed, of social order. On his subjects the Holy Father has earnestly inculcated the union of all hearts in the cause of Holy Church; an increase of piety and devotion to our Lord Jesus Christ through the holy rosary; a spirit of unworldliness and of alms-giving by laboring under the banners of S. Francis of Assisi and of S. Vincent of Paul; an extension of the sacred and profane sciences among the clergy; a loyal obedience of people to pastors, and of people and pastors to the Holy See; and, finally, the Father of the Faithful has, "moved by the consciousness of the greatest, the most holy — that is, apostolic — obligation, issued the most memorable encyclic out of the fourteen, on The Christian Constitution of States." To secure the fullest exercise and extension of Holy Church, Pope Leo XIII. has labored to have closer relation with Catholic governments; to non-Catholic rulers he has extended the right hand of friendship; and even with Mahometan and pagan sovereigns has he entered into communication. These varied acts, done

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at different times, have been borne by steam and electricity to the furthermost parts of the earth. They have been published and commented on in the press of the civilized world. And so the name of the Pope has become a household word in every land, and the teaching of the Papacy a familiar fact.

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CHAPTER II.

THE POPE'S BIRTHPLACE.

THE birthplace of the present Pope was Carpineto, a town in the diocese of Anagni in the Papal States; and the date of his entrance into the world in which he has achieved such eminent honors was the second day of March in the year 1810. His parentage was noble, his father being Count Louis Pecci, and his mother Anna Prosperi, the daughter of a noble family whose seat is at Cori, in the near neighborhood of Carpineto. His full name, as given him at his baptism, was Vincent Joachim; and he was the youngest of four brothers, two of whom are laymen, while the other is a priest, modest with all his learning, which was conspicuously displayed in the preparatory commissions of the Vatican Council, at which he was one of the theologians of the Holy Father, and also at the Seminary of Perugia, where for six years he taught the philosophy of St. Thomas. The Pope has two sisters, both of whom are happily married, and are the mothers of large families, distinguished for their piety. The Pecci family is one of the oldest and

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most respectable of the Sienna nobility, and traces its origin back through centuries. It was not until the fifteenth century that it removed from Sienna to Carpineto, and became resident in the States of the Church. Its burial-places are in the Church of the Capuchins at Rome; and its coat-of-arms displays a green pine or poplar tree, a bar, two lilies, six roses, and a coronet on an azure field. An old portrait of the Pope's father, which is kept in the room of the family palace in which his Holiness was born, shows him arrayed in the uniform of a French colonel, thus indicating that he saw foreign service; while a picture of his mother betrays the source from which the Pope obtained that amiability and grace of expression which have been so often remarked upon by all who have looked upon his saintly countenance. The room in which the Pope was born is on the second floor of the Pecci palace; and, while it is furnished in a manner becoming the apartments of a noble family, it has nothing of extravagance about it, and very little of what Americans would consider indispensable to comfort. The floor, like all Italian ones, is of stone and uncarpeted; the bedstead is of iron, surrounded with modest drapery; and a plain silver crucifix, apart from the family portraits, is about the whole ornamentation of the place. The room itself leads into the family chapel, at the altar of which the Holy Father and his priestly brother have

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often officiated. The palace itself is in no sense a grand one; and, in fact, the whole town of Carpineto has little to boast of, apart from being the birth-place of the Pope, as it is composed mainly of poor houses, all of which are built of stone, and appear to be hanging to the rocks which serve them as foundations. Since the accession of the present Pontiff to the throne of St. Peter, the place has had its attractions for travellers and tourists; and it will well repay a visit, as the scenery in and about it is truly beautiful. The town itself stands upon a height, and is flanked on either side with deep ravines; while the Volscian Mountains, which surround it, are one of the most picturesque ranges in all Italy. It may be mentioned in passing, that, at the time Pope Leo was born at Carpineto in 1810, Pius VII. was in captivity.

Young Pecci's childhood was spent in a home not less pious and happy than noble and refined. Sweetness of temper, readiness to oblige, and, withal, a quiet and serious behavior, marked his early as his later life. When old enough, he was sent to the Roman College conducted by the Jesuits, who had recently been brought back to Rome and the world, to the joy of all sincere Catholics. He made his final studies in the Academy of Nobles, where those of high birth are prepared for the ecclesiastical state. The Church, in bestowing her dignities, recognizes no aristocracy but

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that of virtue and ability; yet she is too just not to make provision for the rich and the noble as well as for the poor and the obscure. While she has been glorified by thousands who have risen to her highest honors from abject poverty, she has ever welcomed the genius inherited from a long line of distinguished ancestors when it has come accompanied by worth and good intentions. The young nobleman from the first had given proofs of his piety and talents. His taste and aptitude for learning, in spite of his modesty, made him known to Gregory XVI., always ready to detect genuine merit. As soon as he was ordained, he was appointed a domestic prelate. It was not long before a task was given Monsignor Pecci, that had been too much for older and more experienced men. Benevento, though in the midst of the kingdom of Naples, had for centuries been an appanage of the Holy See. Independent of Naples, to which it naturally belonged, and far from Rome, to which it was nominally subject, its people, noble and common, had been used to laugh at the authority of the delegates set over them by the mild and easy Roman government. For years it had been given over to smuggling and brigandage, and on these many of its proudest families subsisted. The learned and courtly young Monsignor Pecci was kindly received by these brigand nobles, who brought him an honored guest to their castles. They were really glad of his coming; for they

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had been used to see in their delegate men who, while helpless in the presence of flagrant crime, yet rendered themselves hateful by a parade of empty severity. Here was a civil and pleasant-faced scholar, who would bury himself in his books, and let every one attend to his own welfare. Suddenly, without the customary warning from their Roman friends, the brigands were attacked in all their fastnesses on the same day. This was without precedent; and expostulations arose even in the Vatican, but in vain. The Pope stood by his delegate, and brigandage and smuggling were stamped out in Benevento. Rome and Naples together thanked Monsignor Pecci for his achievement. From mountainous Benevento he was sent as delegate to Perugia in lovely Umbria. In this country of blue skies, yellow hills, and dark-leaved olive-trees, he spent some time pleasantly enough. But he was needed elsewhere; and, having been made Archbishop of Damietta *in part.*, he went as nuncio to the court of Brussels. Here his skill, as well as his agreeable manners, endeared him to King Leopold, who parted from him with regret, and, it is said, recommended him for the cardinal's hat. In 1846 Archbishop Pecci was appointed to the see of Perugia, and he was warmly hailed by its citizens, who had not forgotten him. Though strongly sympathizing with the yearnings of his countrymen, he did not countenance the radical desires of the atheists. These sought to pervert a

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lawful fondness for the beautiful land into a blind passion that would lead it to ruin. By his firm and dignified attitude in the face of all the troubles that came to Umbria during his residence there, Archbishop Pecci showed that religion is the best promoter of patriotism, and that in becoming a priest he did not cease to take pride in the glory of his country. He was made a cardinal Dec. 19, 1853. When the Italian government took possession of Umbria, he counselled his flock to peace, and kept on in the work of his diocese undisturbed by the political troubles around him. At the death of Cardinal De Angelis, in July, 1877, Cardinal Pecci was made *camerlengo*, or chamberlain. Appointment to this office has generally been thought to work as a practical exclusion of a cardinal from all chance of succeeding to the papacy, and history furnishes grounds for this belief. But when Pius IX. died, amid universal mourning, Providence evidently designed him for Pope. Mr. O'Byrne, in his "Lives of the Cardinals," says of his Holiness, "Possessing unmistakable literary talent, he never became a *littérateur*. The turmoil of his time left him little opportunity for literary pursuits. An elegant Latin poet, his imaginative power found expression in Latin hymns, — models of purity and eloquence and of exalted feeling. His classic compositions in Latin and Italian will by and by find a place in the literary history of the

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conflict between faith and unbelief — between Church and State — in Italy. No more cogent piece of reasoning will be found in modern Catholic literature than his reply to Renan's daring impeachment of the divinity of the Saviour; and our time has not seen an abler statement of the mission of the Church in the world than his now famous pastoral on The Church and Civilization." He was elected Feb. 20, 1878, and crowned Pope on March 3. In making himself the thirteenth Leo, Cardinal Pecci chose a name suggestive of piety, learning, and statesmanship.

The Pope was only eight years of age when his father sent him, with his oldest brother, Joseph, to the Jesuit College at Viterbo; and it was there that he made his first communion on the feast of St. Aloysius, June 21, 1821. His mother died in 1824, three years later; and after her death the future Pope removed to Rome, where he took up his residence with his uncle in the Palazzo Muti, continuing his studies at the Roman College, which his namesake Leo XII. had just restored to the Jesuits. He studied rhetoric under Fathers Ferdinand Minini and Joseph Buonvicini; and philosophy and mathematics he learned from Fathers Pianciani and Carafa, under whom he was for three years. His professor of theology, of which he took a four-years' course, was the renowned Father Perrone, though he had other instructors as a matter of course, among them Fath-

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ers Manera and Patrizzi. He sustained on several occasions, at public examination, both in the Roman College and in the Sapienza, theses in a manner to win him the warmest applause from his teachers and all present.

From the Jesuit College he went to the Academy of Noble Ecclesiastics, where he studied law and diplomacy. It was here that his brilliant talents first won him the recognition he received later on from Gregory XVI., who, seeing in young Pecci a student of remarkable abilities, as well as an ecclesiastic of eminent piety, great modesty, and true priestly spirit, attached him to himself, and named him a household prelate on March 14, 1837, at the same time appointing him Referendary of the Segnatura, at a period when he was barely twenty-six years of age, a time when very few ecclesiastics have ever succeeded in gaining such eminent distinction. In the beginning of the same year, 1837, he was ordained to the subdiaconate and diaconate by Charles, Cardinal Odescalchi, in the Chapel of S. Stanislaus, in the Church of Sant' Andrea, which stands on the Quirinal. At the ember days of December, the same year, — or, to be precise in the date, on the 23d of December, — the same cardinal conferred upon him the order of the priesthood; and he celebrated his first Mass in the same Chapel of S. Stanislaus, being assisted at it by his eldest brother Joseph, who had previously

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joined the Jesuits, and been himself made a priest. It was thus that young Pecci entered into the sacred ministry in which he has won so many and such renowned honors; and, in selecting him to be one of his own household, Gregory XVI. probably little thought that the youthful monsignor would one day rise to the eminence he himself then so worthily occupied. Such, however, was what was destined to take place.

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CHAPTER III.

AT BENEVENTO AND PERUGIA.

MONSIGNOR PECCI, however, was not destined to remain long a member of Pope Gregory's household. On the 15th of February the following year, 1838, that Pontiff appointed him his delegate to the province of Benevento, where, owing to the prevalence of brigandage, it was necessary for some firm hand to take the reins of government and restore order. This was the first step that young Pecci made on that ladder of eminence, the topmost round of which he now holds; and it was no easy task that the Pope assigned him when he sent him to Benevento as his delegate. Brigands and smugglers had literally overrun the province to such an extent that the authorities were absolutely powerless, and even the noble families were obliged to connive at their misdeeds in order to save their lives and properties. The common people were completely terrorized, and the authorities found the execution of the laws impeded at every step. Monsignor Pecci, nothing daunted, however, set himself resolutely at work to

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accomplish the difficult task intrusted to him. His first move was to secure the hearty co-operation of the King of Naples, whom he induced to re-organize the public forces, reforming the custom officers, several of whom were suspected of being in league with the smugglers, and enlarging the powers of the authorities. These preliminary matters having been satisfactorily settled, he went to work determinedly, and attacked the brigands and robbers so vigorously, assailing them in their very strongholds, and arresting all who were known to harbor or assist them, that he succeeded, in a comparatively brief time, in ridding the province of their pestilential presence. Within fourteen months from the date that he came to Benevento, armed with Pope Gregory's authority to restore order, he had purged the district of its many malefactors, restored peace to its inhabitants, and regained for the law and authorities that respect and confidence which both before lacked.

As an evidence of the ways the monsignor employed to carry out this reformation, the following story is told: After he had succeeded in driving out most of the brigands, he was informed of the existence of one band of twenty-eight, who were the most daring and reckless of all, and who were protected by a rich marquis of the province, who profited by their ill-gotten gains. This individual came one day to Monsignor Pecci, and said to him, —

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"I am about to start to Rome to procure an order for your expulsion from the province, and if I do not succeed in getting it I will have you carried away."

"Oh, very well," replied the Papal delegate; "but in the mean time, before you start for Rome, permit me to intrust you to these carabineers, to whom I now give orders to keep you in prison for the space of three months, and to feed you on bread and water."

The marquis had no choice in the matter, and to prison he accordingly went. The very first night of his incarceration there, Mgr. Pecci had his castle surrounded; and the twenty-eight brigands who had enjoyed his protection were all either killed or arrested.

Such decision and prompt action won for young Pecci the admiration of the people of Benevento, who had long groaned under the exactions of the brigands; and it also acquired for him the thanks and good-will of Pope Gregory, who lost no time in congratulating his representative on the good work he had accomplished, as well as the esteem of the King of Naples, Ferdinand II., who publicly praised him on the excellent results of his labors. In what esteem and gratitude Benevento held him, can be judged from the fact that when, at a later date, the monsignor was attacked with a fever which threatened to terminate fatally, the people of the place marched in public procession to the church, to im-

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plore Heaven to grant him a speedy recovery; going bareheaded and barefooted through the streets to ask this favor for the ecclesiastic whom they all considered their deliverer.

The success of his first mission naturally inclined Pope Gregory to confer additional honors on young Pecci; and when, three years later, in 1841, there was need of sending a Papal delegate to Spoleto, he was selected for the post. Something or other delayed his commission, however; and before he could be despatched from Rome, a still more important trust was confided to him. Perugia, a place of some twenty thousand inhabitants, presented some difficult questions of government; and, mindful of the skilful way in which he had put an end to brigandage at Benevento, the Pope appointed Mgr. Pecci to the place, intrusting him with the fullest powers to execute whatever designs he might see fit to undertake. It was the story of Benevento over again. By going intelligently and resolutely to work, the monsignor succeeded in restoring perfect peace, brought back into respect the law, and emptied the prisons which on his arrival were filled with criminals, of their inmates, either compelling these to enter into an honest way of living, or to quit the place altogether. It goes without saying, that Pope Gregory was prouder than ever of his young delegate, of whose abilities and piety he formed even a higher opinion than he had

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previously held, though what regard he had for him was abundantly proven by his honoring him with the trusts he had already conferred upon him.

In order to personally thank the monsignor for his good works, more than for any other reason, the Pope proposed to visit Perugia in person. Hearing of this intention of the Sovereign Pontiff, the delegate hastened to Rome to acquaint himself with the day of the Pope's intended coming, in order that he might honor him as befitted his high rank as Head of the Church. In those days, when travel was done in carriages, it was of the utmost importance that the roads should be in good condition. Unfortunately, however, the highway leading to Perugia from the Eternal City was in a neglected state. Nothing daunted at the herculean task, the monsignor resolved that it should be repaired before the Pope travelled it; and although the people tried to dissuade him from undertaking a task which they said could not be finished in such a short time, he went to work with his customary zeal and earnestness, and the result was that the road was prepared and put in excellent order by the time that the Pope traversed it to visit Perugia.

Mgr. Pecci was a model magistrate in more ways than one. While he was at Perugia, complaint was one day brought him, that certain bakers were defrauding the poor people by selling them loaves of bread which were under weight. Accompanied by the proper offi-

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cials, the monsignor went out one fine morning, and inspected all the bakeries. Wherever he found loaves of inferior weight, he confiscated them, and had the bread distributed in the market-place to the poor. It is unnecessary to state that he did not have to repeat the visitation of the shops a second time.

So struck was Pope Gregory with the admirable qualities of young Pecci, that he determined to honor him in a still more striking fashion than he had yet done; and although the monsignor was only in his thirty-third year, after he had spent eighteen months at Perugia he preconized him Archbishop of Damietta *in partibus infidelium*, and sent him, in the quality of apostolic nuncio, to the court at Brussels, over which Leopold I. then presided. The monsignor was consecrated in the Church of St. Lawrence, Rome, by Cardinal Lambruschini, assisted by Bishops Asquini and Castellani, on Sunday, Feb. 10, 1843; and immediately after his consecration he proceeded to Belgium to acquit himself of the duties to which the Pope had assigned him. He made the journey by the way of Marseilles, Lyons, and Namur, and remained at Brussels three years, during which time he won the affection of king, court, and people, to such an extent that they all regretted his departure; and even till to-day they speak of him in words of the highest praise, and tell what a ready and liberal patron he was to all Catholic undertakings, being especially eager to promote

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the cause of Christian education. When about to leave Brussels, — which he was forced to quit, as his delicate health could not endure the Northern climate, — King Leopold conferred upon him the grand cross of the Order of Leopold, as a token of his friendship and of the high esteem in which he held the young archbishop. He received other marks of favor from several of the noble families, especially from that of the Count de Merode, at whose house he paid frequent visits during his stay in Belgium; and from the Archbishop of Liège, Mgr. Montpellier, who was a fellow-student with him at the Roman College, and with whom, as might be expected, the nuncio spent many pleasant hours while he was stationed at Brussels.

The following incident will serve to show what manner of man the nuncio was in Belgium: —

When Lever, the Irish novelist, resided at Brussels, his house was near the ambassador's, Sir Hamilton Seymour. Receptions at the embassy closed for the public at eight P.M.; and none remained later, save on special invitations which constituted them private guests. Lever always opened *his* house on the reception evenings at eight P.M., when all who could not remain at the envoy's poured in on him. Strangest meetings were the consequence. Dr. Whately, the Protestant Archbishop of Dublin, when his guest, would have no one near him for the evening but the papal nuncio. Stranger still, this nuncio was no other than the present Pontiff, Pope Leo XIII., better known, perhaps, as the genial Cardinal Pecci, whose relations with a Protestant king were so cordial and conciliatory. He sat beside Queen Victoria one day at dinner, and after-

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wards attended her drawing-room, presented by Lord Palmerston, — the only pope of whom such things can be told. . . . Some of these conversations have been recorded, from which it is clear that Cardinal Pecci added the grace of the courtier to the culture of the ecclesiastic. Leopold said, "I often forget Pecci is an Italian; and his French is so fluent, that, if I were not a German, I should certainly find myself some day converted by the charm of his diction as well as by the logic of his reasoning." Leopold one day said to him at Laeken, "I am sorry I cannot suffer myself to be converted by you, but you are so winning a theologian that I shall ask the Pope to give you a cardinal's hat."—"Ah," replied the nuncio, "a hundred times more grateful than the hat would it be to me, to make some impression on your heart." "Oh, I have no heart," exclaimed the King, laughing. "Then, better still, on your Majesty's mind."

When the nuncio left Brussels, he went to Liège to visit his old college-mate, Mgr. Montpellier, the archbishop of that place; and after spending a short time with him, he went to see some of the famous cathedral towns of the Continent, returning to Brussels for a brief period of rest. Later on, he paid a visit to England, spending a few days at London, from which city he again returned to Brussels for the final leave-taking. Just as he was quitting that city for the last time, the King, true to his promise, handed him a despatch for the Pope, in which he probably recommended his elevation to the cardinalate; but, as Gregory XVI. died before the nuncio reached Rome, the contents of the despatch were

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not learned, though the Pope, prior to his death, in naming him to the vacant archbishopric of Perugia at the request of the inhabitants of that place, had also preconized him a cardinal, reserving his nomination *in petto*, as it is styled,—a nomination which his death afterwards delayed from receiving confirmation for some time. Mgr. Pecci, on his way back from Brussels to Rome, travelled through the principal French cities to Marseilles, where he took ship for Civita Vecchia; arriving in Rome only to find, to his inexpressible sorrow, that his Papal patron was dead, and the See of St. Peter vacant.

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CHAPTER IV.

ELEVATED TO THE CARDINALATE.

IT was on Sunday, the 20th of July, 1846, that Archbishop Pecci took formal possession of his see of Perugia. His entrance into the city, as may readily be imagined, was a grand triumph. The people remembered him as the civil governor who, a few years previously, had given them such an excellent administration; and now they were overjoyed to welcome him as their spiritual guide and father. The whole populace turned out to greet him, and the town arrayed itself in holiday attire to welcome him again to its precincts. The archbishop found that the good works which he had inaugurated three years beforehand were still bearing fruit; but he lost no time in planning and executing other tasks for the amelioration of his people. He began by instituting, for the benefit of the clergy, the Academy of St. Thomas, in which he took especial delight in attending all the meetings; giving these, by his presence, an additional charm that did not fail to attract to them an increased attendance on the part of the

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clergy, who were only too glad to enjoy the familiar intercourse with their archbishop which these reunions afforded.

When he was nuncio at Brussels, he was particularly struck by the great merit and unselfish devotion exhibited by the Ladies of the Sacred Heart in their care and education of their pupils. He lost no time in fulfilling a promise he once made to the venerable head of that order, Madame Barat, whom he visited at Paris, that he would do what he could to introduce the Ladies of the Sacred Heart into Italy. Now, as Bishop of Perugia, the opportunity to do so was in his power; and he consequently applied to Madame Barat to keep her part of the promise. The result of the application was, that a band of the Sisters was forthwith sent to Perugia; though this was not the first colony to enter Italy, as one had been in existence for eighteen years previously at Rome, where they had possession of the Church and Convent of Trinita de Monte.

The archbishop, who had always been a zealous worker in the educational cause, early undertook the building of a seminary; and he also repaired and beautified the cathedral, which had fallen somewhat into decay. He presided over numerous councils of the bishops of the Umbrian province, often writing out the acts with his own hand, and doing every thing he could think of calculated to advance the

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cause of religion among the clergy and the people. Six times he made the visitation of his entire see; and during his episcopate thirty-six new churches were erected, while many of the old ones were repaired. His pastorals were always timely, and replete with wisdom and piety; and his whole administration was marked by a devotedness of purpose, and a zeal for the greater glory of God and the salvation of the souls intrusted to his supervising care. When the Piedmontese robbers invaded Perugia, and seized upon his seminary, he promptly lodged the seminarians in his own house, thus enabling them to continue their studies without interruption. He wrote two memorable letters to King Victor Emmanuel, protesting, in the first, against the law of civil marriage being foisted upon Umbria; and raising his voice, in the second, against the expulsion of the Camaldolese friars of Monte Corona from their possessions, and also against the ejectment of other religious bodies. When two of his priests exhibited an unworthy spirit towards the Pope, in regard to a petition to have him abandon all claims to his temporal possessions, he promptly rebuked them, and deprived them of the exercise of their priestly faculties, in the hope that such salutary discipline would bring them to their senses. It failed to do so, however; and the reprimanded priests, instead of submitting, showed the archbishop's letter to the

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government officials, who tried — without success, however — to institute proceedings against him.

The life which Archbishop Pecci led at Perugia was a very simple one; and even to-day, when he presides over the entire Church, his ways are almost the same. He was always an early riser, and a most indefatigable worker. Though slight of build, he performs more actual labor than stronger men are capable of doing, and he seems impervious to fatigue. Daybreak invariably found him out of bed, engaged in preparation for the holy sacrifice of the Mass. When he had celebrated this, he at once set to work in his study, busying himself with history and literature, for which branches, after the studies of his sacred calling, he always had an especial predilection. He was passionately fond of Dante, from whose works he can recite long passages learned by memory; and, as all the world now knows, he was given to the composition of poetry himself, some of his verses having won him high praise; while a collection of them, which has been done into various languages from the original Latin and Italian, has quite recently been published.

His meals were models of abstemiousness. Like all Italians, the archbishop at Perugia took but one meal a day, and that of the simplest sort. He continues the same practice in the Vatican, and at all seasons of the year he retired at ten o'clock. In per-

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sonal appearance the archbishop is spoken of by those who remember him at Perugia as of majestic mien. His stature is tall, his countenance mobile and amiable; while his eyes, though kindly in their glances, have a way of looking at you in a penetrating manner, as if their owner were capable of reading your innermost thoughts. He is a capital conversationalist, and speaks both the German and French tongues fluently. He was one of the most striking figures at the Vatican Council of 1870, where he impressed all who came in contact with him with his great learning, eminent piety, and affable demeanor. He presided over the see of Perugia for thirty-two years, and during that long term he showed himself ever and always the model prelate and the affectionate father. He knew when to be austere, and when to be benevolent; when to be firm, and when to yield; and he gave evidence even then of those remarkable qualities which have won for him such great renown since he became the Sovereign Pontiff of the Universal Church.

One of the most remarkable traits of the future Pope's life has always been his remarkable zeal in the cause of education and true science. Even at the present day, when he is burdened with the cares of the whole Church, he finds time to encourage all those who cultivate the arts, and devote themselves to the higher sciences; and, as far back as the time when he was Archbishop of Perugia, we find him

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doing the same things. In one of his pastorals there he paid a magnificent tribute to the marvellous efforts of science in enlightening mankind, and making it approach nearer the Infinite Wisdom, from which we have only room to make this brief extract:—

"See and judge for yourselves. What is there that the Church can desire more ardently than the glory of God, and the more intimate acquaintance with the Divine Workman which is acquired by the study of His works? If the universe is indeed a book, on every page of which are inscribed the name and the wisdom of God, it is certain that he will be most filled with love for God, will come the nearest to God, who will have studied this book most deeply and most attentively. . . . What reason can there be that the Church should be jealous of the marvellous progress our age has made by its studies and discoveries? Is there in them any thing which, looked at from near or from far, can do harm to the ideas of God and of faith, whereof the Church is the guardian and infallible mistress? Bacon, so distinguished in the walks of physical science, has written that 'a little knowledge leads away from God, but much knowledge leads back to God.' This golden saying is always true: and, if the Church is afraid of the ruin that might be wrought by the vain ones, who think they understand every thing because they have a slight smattering of every thing, she has full confidence in those who apply seriously and profoundly to the study of nature; for she knows that at the bottom of their researches they will find God, who, in all His works, displays Himself with the infinite attributes of His power, His wisdom, and His goodness. How splendid and majestic does man seem when he reaches after the thunderbolt, and lets it fall harmless at his feet; when he summons the electric spark, and sends it, the messenger

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of his will, through the abysses of ocean, over the precipitous mountains, across the interminable plains! How glorious, when he bids steam fasten pinions to his shoulders, and bear him with the rapidity of lightning over land and sea! How powerful, when, by his ingenuity, he seizes upon this force, imprisons it, and conveys it by ways marvellously combined and adapted to give motion — we might almost say intelligence — to brute matter, which thus takes the place of man, and spares him his most exhausting toil! Tell me if there is not in man the semblance of a spark of the Creator, when he invokes light and bids it scatter the shades of darkness! But the Syllabus? Has not the Syllabus condemned science and civilization? No: it has not condemned true civilization, — that whereby man perfects himself, — but it does condemn 'the civilization which would supplant Christianity, and destroy with it all wherewith Christianity has enriched us.'"

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CHAPTER V.

ELECTED HOLY FATHER.

POPE PIUS IX. — who, no less than his predecessor, had been struck with the great piety and remarkable accomplishments of the Archbishop of Perugia — in the consistory of Sept. 21, 1877, called that prelate to Rome, and made him successor of the Camerlengo Cardinal de Angelis, who had died the preceding July. This new post compelled Cardinal Pecci to take up his residence in Rome, in order to be near the Pope; and he accordingly occupied the palace of Falconieri. His duties were manifold and arduous. He was a member of a number of the sacred congregations, at all of whose meetings and conferences he was an assiduous attendant; and he had many other calls upon his time and attention, besides. His new patron, Pope Pius, was not, however, destined to enjoy long the aid and assistance of his new Cardinal Camerlingo. He called Cardinal Pecci to Rome in July, 1877; and on the following February the latter, by virtue of his post as head and president of the apostolic chamber, found himself

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charged with the funeral services of the Pope, who died on the 7th of that month. The Cardinal Camerlengo has the most extensive powers. He has charge, in a certain sense, of all the temporalities of the Papacy, and may almost be said to be intrusted with the Papal authority itself during a vacancy in the Holy See. This high position naturally draws attention to him as a possible successor to the empty throne; and in Cardinal Pecci's case, such proved to be the order of things. When he had closed the eyes of the great and glorious Pontiff whom he succeeded, had verified his death in accordance with the duties of his office, and received from the cardinal dean the Fisherman's ring to be handed over to the newly elected Pope, he probably little imagined that he would be that chosen individual himself. We have not the room here to detail the events of Pope Pius' funeral, which was conducted with all the pomp and ceremony the Church employs on such occasions; the Cardinal Camerlingo taking pains to see that the highest honors were paid to the great Pontiff who had decreed the dogmas of the immaculate conception of the Blessed Virgin Mary, and of the infallibility of the Pope. When the last sad rites had been performed, and the body of Pope Pius been consigned to the tomb, it was incumbent on Cardinal Pecci to get things in readiness for the conclave of cardinals who were to elect his successor; and he

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immediately set about that task, little imagining, doubtless, that he himself would be the choice of the Sacred College for the exalted dignity of Vicar of Christ upon earth.

The conclave met on the morning of Feb. 18, 1878. The cardinals, arrayed in their robes of office, went first to the Pauline Chapel in the Vatican, where the Mass of the Holy Ghost was said by Cardinal Schwarzenberg, the Archbishop of Prague. Besides their Eminences, there were also present the full diplomatic corps, in rich uniform, and the representatives of all the Roman nobility. An address explanatory of the manner in which the conclave would proceed to the task before it, of electing a new Pope, was made by an eminent ecclesiastic, who declared that the canons of the Church regarding the matter would be scrupulously regarded, so that there would be no reason to doubt the validity of the conclave's choice. After the services were over, and the cardinals had rested a while, the conclave was called to meet at four in the afternoon in the Sistine Chapel. Their Eminences repaired first to the chapel in which Mass had been sung in the morning; whence they proceeded, between lines of the Noble and Palatine Guards, to the Sistine Chapel, where, after the hymn "Veni Creator" had been sung, each cardinal took the oath required of him by the canons, after which ceremony the marshal of the conclave, who was Prince Chigi of the Roman

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nobility, bound himself by oath to see that the regulations of the Church in reference to the holding of the conclave were faithfully carried out, each cardinal also taking the same pledge.

These were but the preliminaries, however, to the holding of the conclave. When they were over, each cardinal, accompanied by a noble guard, retired to the cell assigned him in the Cortile di San Damasco, a part of the Vatican, where he passed the night. At eight o'clock of that evening, all who did not have a right to enter the conclave were ordered away from that part of the Vatican, the keys to the outer door of which were handed to the marshal, all the other entrances having in the mean time been closed up; while, of the two doors that barred the one remaining entrance, the marshal held the key of one, and the Cardinal Camerlingo that of the other. At nine o'clock the closing-in of the conclave had been completed, and all was in readiness for the sessions of the morrow.

On the morning of Feb. 19, the cardinals repaired at nine o'clock to the Sistine Chapel, where Mass was said by the dean of the college, his Eminence Cardinal Luigi Amat, who gave communion to all of his colleagues. Mass ended, the cardinals retired to their cells for breakfast; and the first balloting did not take place until noon, when it proceeded with sealed ballots. The first ballot was void, because one of the

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voters, contrary to the regulations, had affixed to his paper his cardinalitial mark of dignity. Towards evening of the second day, the second ballot was taken; and out of sixty-one votes cast, Cardinal Pecci received thirty-eight, or seven more than a majority. A two-thirds vote, however, is required to elect, so that another ballot was rendered necessary. After the second ballot had been taken, the number of cardinals in the conclave was increased by the arrival of Cardinal Cardoso, Patriarch of Lisbon, who was admitted with due formality. On the following day, Feb. 20, the third ballot, which proved the decisive one, was taken; and Cardinal Pecci was elected by receiving forty-four out of the total sixty-two votes cast, — more than two-thirds. The dean of the Sacred College at once asked the choice of the conclave if he would accept the supreme pontificate; to which query Cardinal Pecci replied, that he was all unworthy of the honor, but as the conclave had chosen him, relying on Divine assistance, and submitting to God's will, he would do so. To the inquiry how he would be known as Pope, he answered that he would take the name of Leo XIII., in memory of Leo XII. for whom he had always entertained the highest veneration. After his acceptance and election had been duly drawn up and certified, the newly elected Pontiff retired immediately to the sacristy, vested himself in the Papal robes, and, returning, gave his Pontifical blessing to the assem-

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bled cardinals, who congratulated him on his elevation to the Fisherman's throne. Then, after some little delay, the bars of the great loggia on the façade of St. Peter's were let down; and there appeared before the populace waiting below, the dean of the Sacred College, Cardinal Caterini, who announced the election of the Pope by saying, "I announce to you great joy! We have as Pope, his Eminence the most reverend lord Joachim Pecci, who takes the name of Leo XIII." Up from the assembled multitudes, as soon as the announcement was made, rose loud shouts of joy and thanksgiving; the bells of St. Peter's rang out their most joyous chimes, and all over the city were heard shouts of "Viva Papa Pecci, Leone XIII.!" Later on still, the gates of the loggia were again thrown open, and the newly chosen Pope made his appearance. The crowds below had been swelled by the accession of thousands who were not there when the cardinal dean announced the election; and their cheers rolled up like thundering waves to the loggia where the new Pope stood, ready to impart to them his first apostolic blessing. After quiet had been in a measure restored, the Pope, turning to the high altar, intoned the adjutorium; and, after a choir of myriad voices had answered with the antiphon, he raised his hand,—now decked with the Fisherman's ring,—and blessed the multitudes below him, in the name of the Father, and of the Son, and of the Holy Ghost: Amen.

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After the benediction had been given, the Holy Father retired amid the acclamations of the populace; and, after the marshal had thrown open the closed doors of the conclave, he proceeded through the Sistine Chapel to the Hall of the Paramenti, where he received the persons who had been engaged in the exterior service of the conclave. Afterwards, vested in his pontifical robes, and accompanied by the officers of the conclave, he went to the Sistine Chapel to receive the homage of the cardinals. Then, the apostolic blessing having been again given, he retired to the Hall of the Paramenti, was disrobed of his vestments, and retired to his apartments. In the evening the following proclamation officially announced his election: —

"Since God Almighty has deigned to raise to the Papal throne his Holiness Leo XIII., it is ordered that the 'Te Deum laudamus' be sung, and the prayer which is found in the ritual under the title: 'Preces dicendæ in processione pro gratiarum actione' be recited, in the churches of the Holy City, without any exception, on the 22d of this month, at ten A.M. Moreover, all the bells of Rome shall be rung solemnly at the same time during the space of one hour. Finally we prescribe, that in thanksgiving for the exaltation of his Holiness Leo XIII., during the next three days, viz., the 22d, 23d, and 24th inst., the collect 'pro gratiarum actione' be added in every sacrifice of the mass.

"Given in our residence, on this the 20th day of February, 1878.

"RAPHAEL, *Cardinal-Vicar.*
"CAN. PLACIDUS PETACCI, *Secretary.*"

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On the 22d, after the Te Deum had been sung in the Sistine Chapel, the new Pope received the ambassadors of several of the European nations, the French representative securing the honor of being the first to be admitted; and from that day on, his Holiness was besieged with delegations from all parts of the world, who came to pay their homage to the Vicar of Christ and the successor of the glorious Pius IX.

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ST. PETER'S, ROME.

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CHAPTER VI.

PAPAL ELECTIONS.

IT may not be amiss here to give a brief history of the manner in which Papal elections have been held in the Church at various epochs of her history. From what is said in the preceding chapter, the reader can see that the Church takes the utmost care and the most stringent precautions to see that no fraud or deception — if it is possible to imagine any such attempted — can creep into and vitiate a Pontifical election. And it is only natural and right that she should do so; for, although God promised that the gates of hell should never prevail against His Church, He did not therefore absolve her from the obligation of exercising care and prudence to keep error out, and to make every thing connected with the Church conform to what is right, just, and proper. Accordingly the Church has always in all ages bestowed the utmost care on the important function of electing a Pope; and, as Philippus Laicus says, the system is no mere mass of ceremonies or formalities, but is the result of the serious study of eighteen centuries. Wherever a defi-

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ciency appeared, it was supplied; and all measures had no other end in view but that the electors should be irreproachable, that they should be free from all external influence, and should follow only their own conscience in the election.

A very brief historical view of the matter will suffice to prove this. In the earliest ages, there was no reason to require any difference in the elections of popes or bishops. There was no fear that any one would covet this dignity through worldly motives; for, how greatly soever the early Pontiffs were revered by the faithful, yet they knew that in accepting this pre-eminence they had to sacrifice whatever might render life pleasant or desirable, and that they must look forward to a bloody martyrdom in the end. There was then no earthly inducement to stir up the ambition for the tiara in the first Popes. And if the candidate had none, much less we find it in the electors. They had nothing to offer, and they had nothing to hope from the one whom they might elect. All Christendom in those days looked forward to martyrdom; and under such circumstances men are necessarily virtuous, and inaccessible to unworthy motives. Hence, in a vacancy of the Holy See, the bishops of the sees near Rome assembled, and, together with the clergy and faithful people of the capital, agreed on the choice of a successor. There was no definite form of election to be observed under pain of nullity. When the

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choice had been determined, the newly elected was consecrated by the Bishop of Ostia, the seaport of Rome.

This continued until the Roman emperors became Christians. Thenceforth the emperors became the protectors of the Church, and as such they received certain rights and privileges. They began by pointing out, in cases of difficulties arising out of a multiplicity of candidates, none of whom could secure a majority of votes, which of them should succeed to the chair of Peter. The Papacy now began to exercise an external influence; and then the dangers also came to light which did not exist in times of bloody persecutions. It is true that time was needed to develop these dangers, and to strengthen the imperial influence; until at length it became necessary to oppose it, and to erect such barriers against it as would restore and preserve the ancient freedom of election.

When Odoacer had secured to himself the possession of Italy, he claimed the same rights which the emperors had exercised before him; and Theodoric the Great, King of the Ostrogoths, who ruled in Rome after him, went even farther, by appointing one Pope, Felix III., by his sole vote. His successors were more modest: they, however, required the election to be referred to them for approval; they issued an edict of ratification, for which a handsome tribute was expected for the royal treasury.

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In later times, the Eastern Emperor Justinian reconquered Italy; and then the right of approving the papal election was vested in him and his successors. The Emperor's representative held his court at Ravenna, under the title of Exarch; and this officer was to receive immediate notice of a vacancy in the Roman See, whilst the decree of election was to be always subject to the approval of the Emperor. The tax on the ratification was first remitted under Constantine Pogonatus, in 680; and, as the imperial power gradually sank lower and lower, the Papal election became more and more free.

But now another danger appeared. Parties had been formed at Rome, by the various nationalities of which its population consisted; and these brought their influence to bear, sometimes in unlawful ways, on the election of the Pontiff. To counteract this, protection was again sought from the princes; but this time not from the court of Constantinople, which had lost its hold on Western Europe, but from the Carlovingian princes, especially from Charlemagne, who had restored the empire in the West. Thenceforth the election was always to be held in presence of the imperial ambassadors; a decree not invariably observed, yet giving a recognized right, which, on the dissolution of the Carlovingian Empire, passed over to Germany.

The German emperors used the power with all the

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arbitrary violence of the worst times under the Eastern Cæsars. At first they stretched their privilege so far as simply to name the Pope themselves, without any election. Thus Henry III. alone elevated three German bishops in succession to the Papacy. It is granted that he was happy in his choice in each case, and hence the arbitrary use of his imperial privilege had no bad consequences for the Church. But that was not a condition worthy of God's vicar on earth; and there was no assurance that all future elections or nominations would be equally fortunate, or that future emperors would be equally favorably disposed towards the Church. A serious danger, therefore, threatened the freedom of the Church; and, since she cannot announce the truth while she is the handmaid of earthly princes, she was threatened even in regard to the fulfilment of her mission. And the fact that the Emperor's choice fell only on worthy incumbents only enhanced the danger, as this circumstance seemed to approve a measure which attacked the very heart of the Church. But God has promised that the gates of hell should not prevail; and therefore, as this state of affairs was a real danger to the Church, He shielded her with His almighty hand. From that era dates the re-action against every external influence, — a re-action which has steadily gained ground even to our own times.

It was the lot of Pope Nicholas II. to inaugurate

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the movement for the freedom of the papal election. In a decree, "De Electione Pontificis," published in 1059, he points out the evils which had hitherto hampered the election. He mentions even bribes as having been used by ambitious candidates or their supporters. As precautions for the future, he ordains that the cardinal bishops shall first consult together about the future Pope; then the cardinal clerics; and finally the lower clergy and the people shall give their vote. The Pope thus chosen shall be acknowledged as legitimate by all, under pain of excommunication. It is evident that nothing new was hereby ordained, if we except, perhaps, the clause that the bishops should have the first voice. All the rest is nothing but the method of election which had been followed from the earliest days. And even the right thus given to the cardinal bishops can hardly, in practice, be considered as a new institution. For in the early times, by reason of the bloody persecutions of the Church, there was in all its members a wonderful unanimity, which was to some extent lost in quiet and peaceful ages. Christians then were one great family, all the members of which were equally heroic in self-sacrifice and generosity. With this feeling of fellowship was united the most unlimited reverence for those who, in regard to this family, held the office of fathers. When, therefore, the chair of Peter was vacant, the next in authority were the cardinal bish-

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ops: and hence it naturally devolved upon them to seek for the worthiest successor; from them all others expected to receive advice. Pope Nicholas, therefore, in decreeing that they should first consult together, only gave a public sanction to what had been observed from the earliest days, in almost every election, as something flowing from the very nature of things.

From this decree it is evident that there is no longer question of imperial interference in the election, much less of a nomination of the Pope by the Emperor. It is true that the Pope wished to see a due regard shown to the Prince (Henry IV. was still young at the time, and not yet on the throne); but even the words of the decree, "salvo debito honore et reverentia," plainly show that the Pontiff meant only that regard which was due to the ruler of Germany as protector of the Church. It was then rather an instruction to the electors than a privilege for the Prince. They were not to forget the reverence and honor due to the monarch. That nothing more was intended, is shown by other clauses of the same document, which may be viewed as innovations, the object of which was to guard the election against the power of the emperors, as well as against the action of factions in Rome. Thus the Pope ordains, that, should an election be impossible at Rome, the cardinals shall have the right to elect

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elsewhere. He ordains, moreover, that, if circumstances prevent the solemn inauguration of the newly elected Pontiff, this shall not be a hinderance to him in the full use of his power to govern the Church. The elect was Pope by the fact of his legitimate election; and against this no protest could be admitted.

This decree has been to this day the groundwork of the Papal election. In unessential matters, some alterations have been made by new regulations, or the abrogation of old, as the times seemed to require; but the main point remained firm, — that no worldly power has the right of imposing a head on the Church in any form, or under any pretext.

By degrees, the method of electing was so modified that it was intrusted to the cardinals alone; and hence the preliminary council of cardinal bishops was abrogated, as no longer needed, now that a fixed electoral college existed, composed exclusively of men of the greatest wisdom and virtue. Moreover, the custom was introduced, and became a law, that the Pope should be elected from the College of Cardinals. This had been otherwise in ancient ages, when men were sometimes chosen who were not even priests; but who were, of course, first ordained before they could exercise the functions of their high spiritual office. We know that the apostles raised laymen to the episcopate. St. Ambrose was chosen bishop of Milan

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even before his baptism. It was only after his election, that he was baptized, then received the lower orders, and eight days afterwards was consecrated bishop. The groundwork of the hierarchy was laid; but the solid, well-planned edifice required time for its erection. Hence the decree of Pope Nicholas still permitted, in case of necessity, the choice of an ecclesiastic from another Church; that is, of one not a member of the College of Cardinals.

Finally, the manifold relations which existed between the Pope and the Catholic kingdoms gave origin to a certain negative influence exercised by the latter on the election. We have seen that Nicholas required a due regard for the secular power. But care was taken that this should never again lead to the abuses which had formerly existed. No secular power was to choose the Pope: this was and remained the office of the cardinals. It was, however, in the interest of the Church, that the future Pope should be one against whose person there would be no grounded or ungrounded prejudice in this or that great nation. Now, that the electors might know who would be unacceptable to one or other of the Catholic powers, the privilege of a veto was granted to Austria, France, and Spain. But this veto had not the meaning, as has frequently been asserted, that these nations, or any one of them, could protest against an election once made, or render it null.

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This would have been a direct return to the old abuses which it was the object to ward off. Indeed, the difficulties would only have been multiplied. For, instead of one, there were three to control the choice; and not unfrequently, by reason of conflicting political interests, a candidate would have been most acceptable to one government, against whom another entertained the most unconcealed opposition. The veto, then, was something very different from this. It meant only, that each of those nations might depute one of the cardinals to point out the one whom it did not desire to be elected. But this was to be done before the election, in order to hinder the choice. A protest against one already chosen was not allowed. Besides, each of the governments could make use of its veto but once; so that, at the most, only three cardinals were excluded. It was, of course, permitted to each of the powers to name several persons whose elevation would be less agreeable to it, with the understanding that the cardinal who represented its interests could use the veto against any one of them, should he prove a likely candidate during the conclave. Once that this veto had been pronounced against any candidate, the privilege was at an end, and could not be used against any other in the same election. In this manner it was sought to observe all due regard towards the great Catholic nations; whilst, on the other hand,

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the freedom of the election was secured. This privilege, granted to the three leading Catholic governments, was termed the "*exclusiva.*" But even this concession does not constitute a formal right to be maintained against the Church, or to which she would consider herself bound to yield unconditionally, through a sense of moral obligation. It is nothing more than a grant, or concession, grounded on motives of prudence. If a Pope chose to abolish this veto, it would cease; and if a Pope were elected over the veto, he would still be Pope. But this will hardly happen; for at Rome such privileges are held sacred, even though there is no strict obligation to regard them.

The formalities and ceremonies connected with the Papal election are the work of a thousand years. It would exceed the limits of our space, to give a full account of the origin, the changes, and the development of these formalities. We must content ourselves in this, as in other portions of our task, with merely stating in general terms the principles on which the election is based. In this respect it will suffice to explain how the choice is made according to laws in vigor at the present time.

The nature of the subject suggests its division into three parts: —

The first part includes the preliminary steps, until the cardinals enter into conclave.

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The second regards the election itself in conclave, which ends with the conclave itself.

The last part explains the acts that take place immediately after the election, and until the government of the Church is restored to its usual form.

Before we pass to the development of these points, we must remark, that, owing to peculiar circumstances, the Papal election cannot at present be conducted in strict accordance with the method demanded by the usages and laws of the Church. The presence of the Piedmontese in Rome may yet necessitate other modifications; but we pay little heed to this ephemeral circumstance. In describing the Papal election, we do not intend to consider merely how this or that Pope was elected; this belongs to the historian: but we describe the grand acts and forms which, in the intention of the Church, should accompany the election. If now and then, in consequence of the rising of some particular political star, some of the prescriptions can be observed only in their spirit, and not in their letter, we may be grieved at this misfortune; but we must not forget that political stars rise and fall, and the everlasting Church of God outlives them all.

It was for the purpose of preparing the reader, so that he might be less sensibly affected by the fact that the conclave has not now its full liberty of action, that we insisted in this chapter on the immovable

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principles on which the election of a Pontiff must proceed. Whatever may be hindered by the pressure of political power, it remains always true that he is our Pope whom the cardinals of the Holy Roman Church have chosen. God has stood by His Church in the past: He will not desert her now.

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CHAPTER VII.

POPE LEO'S CORONATION.

CARDINAL PECCI was elected Pope on the 20th of February, 1878; and the date of his coronation was fixed for the 3d of the following month. His Holiness spent the intervening time, as much as he possibly could, in prayer and retirement, in order to prepare himself for the great event of his life. All audiences were suspended, and the Pope claimed for himself the privilege of spending the brief time allotted him in silence and meditation. The coronation was naturally to take place in the grand Basilica of St. Peter; but certain circumstances determined Leo XIII. to have it elsewhere, and accordingly the Sistine Chapel was selected for the ceremony. The change of location, however, detracted nothing from the pomp and magnificence of the coronation, which was carried out with all that solemnity with which the Catholic Church invests an event of such great importance.

On the morning of the 3d, the Pope, surrounded by all the cardinals and accompanied by the entire

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pontifical court, quitted his apartments, entered the *sedes gestatoria*, and followed by a numerous *cortége* of Swiss Guards, Noble Guards, and Roman nobility, proceeded to the Hall of Tapestries, where he was vested by the first two cardinal deacons, who placed on his head a golden mitre. These preliminaries over, preceded by the penitentiaries of the Vatican Basilica and a numerous body of other ecclesiastical dignities, he went to the Ducal Hall, which had been fitted up as a chapel. After a brief prayer, he took his seat on the throne at the gospel side of the altar; and to him in order then came the cardinals, who tendered him their obedience. Singly they approached the throne, and, kissing the right hand of the Pope, retired. Then came the archbishops and bishops, who kissed his foot; and then, chanting the apostolic benediction, the Holy Father intoned the office of tierce, which the pontifical choir continued to its completion. Afterwards the Sovereign Pontiff was robed in the pontifical vestments, the ring was placed on his finger, and the route of the procession was again taken up; the Pope, as before, being borne in the *sedes gestatoria*, covered with a canopy of gold, and supported by eight dignitaries. Into the Sistine Chapel, where a throne was raised on a marble daïs on the gospel side of the altar, the procession moved; but as it was on the point of starting, an official brought the Pope a handful

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of flax attached to a gilded rod, which was lit in his presence and consumed, while a clerk said in Latin, "Holy Father, thus passes away the glory of the world," to remind him, that notwithstanding his high position, and the honors which were being paid him, death was in store for him as for the rest of mortals, and the accounting after death would be all the more rigorous for him who had received such signal favors from Heaven.

To attempt any description of the scenes in the Sistine Chapel during the Papal coronation, would be idle. One has to see that sight with his own eyes, to realize its magnificence. The cardinals in their rich attire; the archbishops and bishops in the showy copes and mitres; the various garbs of the clergy, regular and secular; the gleaming helmets and jewels of the Papal Guard; the long rows of ambassadors, nobles, and other lay dignitaries; the immense concourse of the people, filling every available space; the grand ceremonies, the resonant music, and the seraphic singing of unseen choirs, — all those things form a picture which it would be useless to attempt to describe in words. The Pope, arriving before the grand altar, descended from the sedile chair, and began the introit of the Mass; during which the pallium, indicative of the fulness of the Papal office, was given him, and immediately he received the obedience of all the cardinals, archbishops, and bishops who were

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present. At the conclusion of the Mass, he again ascended the throne; and, after the prescribed prayers had been said, the tiara, or triple crown, was placed upon his head. The choirs saluted him with joyful acclamations; and rising, with the tiara on his brow, he pronounced the triple benediction, announced the accorded indulgences, and entering the chair, still wearing the triple crown, was borne back to the Hall of Tapestries to be disrobed. There the following address was read to him by Cardinal di Pietro, on behalf of the College of Cardinals: —

"Most Holy Father, since our votes, inspired by God, have caused the selection for the great dignity of Sovereign Pontiff of the Catholic Church to fall upon your Holiness, we have passed from profound affliction to a lively hope. To the tears which we shed upon the tomb of Pius IX., a Pope so greatly venerated throughout the whole world, and so beloved by us, succeeds the consoling thought, that there arises rapidly a new dawn with well-founded hopes for the Church of Jesus Christ.

"Yes, Most Holy Father, you gave sufficient proofs of your piety, of your apostolic zeal, of your many virtues, of your high intelligence, of your prudence, and of the deep interest you took in the glory and the majesty of our Sacred College, when you ruled the diocese intrusted to you by Divine Providence, or took part in the grave affairs of the Holy See; so that we can easily persuade ourselves, that, being elected Sovereign Pontiff, you will do as the apostle wrote of himself to the Thessalonians: *For our gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fulness.*

"Nor, indeed, was the Divine Will slow to manifest itself, — that

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Will which, by our suffrages, repeated to you the words formerly spoken to David when he was declared king in Israel: *Thou shalt feed my people Israel; and thou shalt be ruler over them.*

"To which Divine disposition, it is gratifying to us to see how suddenly the general sentiment corresponds, and how all concur in venerating your sacred person, as the tribes of Israel prostrated themselves in Hebron before the new pastor allotted to them by God. So we likewise hasten, on this solemn day of your coronation, like the elders of the chosen people, to repeat to you, in pledge of affection and of obedience, the words recorded in the sacred pages: *Behold, we are thy bone and thy flesh.*

"May Heaven grant, that, as the holy Book of Kings adds that David reigned forty years,—*quadraginta annis regnavit,*—so ecclesiastical history may record for posterity the length of the pontificate of Leo XIII.

"These are the sentiments and the sincere wishes that, in the name of the Sacred College, I place at your sacred feet. Deign benignantly to accept them, by imparting to us your apostolic benediction."

The Holy Father received these sentiments of the Sacred College in the most benignant manner. and replied to them in the following words:—

"The noble and affectionate words which your Most Reverend Eminence, in the name of the whole Sacred College, has just addressed to us, deeply touch our heart, already deeply moved by the unexpected event of our exaltation to the supreme pontificate, which has happened without any merit of ours.

"The weight of the sovereign keys, already of itself so formidable, which has been imposed upon our shoulders, is rendered heavier still by our littleness, which is overburdened by it.

"The very rite which has now been accomplished with so much

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solemnity has made us understand still more the majesty and height of the see to which we are raised, and has increased in our soul the idea of the greatness of this sublime throne on earth.

"And since you, Lord Cardinal, have wished to compare us to David, the words of the same holy king recur spontaneously to our mind when he said: *Quis ego sum Domine Deus, quia adduxisti me hucusque?* 'Who am I, O Lord God, that Thou hast brought me here?'

"Nevertheless, in the midst of so many just reasons for alarm and for comfort, it consoles us to see all Catholics, in unanimous concord, pressing around this apostolic see to give it a public testimony of obedience and of love.

"The concord and the affection of all the Sacred College, which is most dear to us, and also the certainty of their co-operation in the fulfilment of the difficult ministry to which their votes have called us, consoles us.

"Trust in the most merciful God, who has deigned to raise us to such a height, comforts us; whose assistance we will never cease to implore with all the fervor of our heart; and we desire that by all He may be implored, mindful of that which the apostle says: *Our sufficiency is from God.*

"Persuaded, then, that it is He who selects the weak things of the earth to confound the strong, — *infirma mundi eligit ut confundat fortia,* — we live in the hope that He will sustain our weakness and raise up our humility, to show forth His power, and to make His strength resplendent.

"With all our heart we thank your Eminence for the courteous sentiments and for the sincere wishes which you, in the name of the Sacred College, have addressed to us, and which we accept with our whole soul.

"We conclude by imparting with all our heart the apostolic benediction: *Benedictio,*" etc.

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CHAPTER VIII.

ON THE PAPAL THRONE.

THE new Pope was now duly installed in his high office, and he lost no time in applying himself to the duties that devolved upon him. His position was far from being an enviable one. He had succeeded to the Papacy, it is true; but he had also succeeded to the virtual imprisonment which his predecessor had endured from the day that he retired into the Vatican in order to rebuke the Piedmontese government for its spoliation of the States of the Church; and he had every reason to believe that the enemies of the Church would treat him with less deference and more insolence than they did the saintly Pius IX. However, he was not in the least dismayed; but, trusting in Divine Providence, he applied himself to his duties with that zeal and energy which had always been characteristic of him. One of his first tasks was to announce his accession to the various European courts; and this the new Pope did at once, not even excluding those which had been most antagonistic to his predecessor, thereby exhibiting at the very outset of his reign that

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diplomacy and holy prudence which have since won him so many distinguished triumphs. Russia, Germany, and the Swiss Confederation were all notified by Pope Leo of his election to the head of the Church; and each in turn acknowledged the receipt of the notification in courteous, if not in thankful, language. Almost at the date of his accession to the Papal throne, an attack was made on the venerable Emperor of Germany; and the Pope hastened to congratulate him on his happy escape. In replying for his parent to the Pope's letter, the Crown Prince said: —

"In answer to the request of your Holiness, in the letter of the 17th of April, that the constitution and the *laws of Prussia* may be so modified as to be conformable to the dogmas of the Catholic Church [be it remarked, that the Holy Father's words are not correctly quoted], I must say that no Prussian monarch can ever accept it, for the reason that the independence of the monarchy would be diminished if the free exercise of its legislation were made subordinate to a foreign power."

Later on, we shall see how the Pope brought that "modification" about by judicious use of his diplomatic abilities.

One of the earliest acts of Pope Leo was to perfect the work of restoring the Scotch hierarchy, a task that had been commenced by Pope Pius IX., and which his successor, knowing how dear the undertaking was to the heart of his amiable predecessor, resolved to

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complete without delay. As the apostolic letters decreeing the restoration of the Scotch hierarchy were the first that were issued by Leo XIII., we give them in full here, knowing that the reader will be glad of an opportunity of perusing them. They bear date of March 4, 1878, — the day immediately following the Pope's coronation, — and run as follows: —

LEO, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR A PERPETUAL REMEMBRANCE.

From the highest summit of the apostolic office, to which, without any merits of ours, but by the disposition of Providence, we have recently been raised, the Roman Pontiffs, our predecessors, never ceased to watch, as from a mountain-top, in order that they might perceive what, as years rolled on, would be most conducive to the prosperity, dignity, and stability of all the churches. Hence, as far as was given them, they were exceedingly solicitous, not only to erect episcopal sees in every land, but also to recall to life such as had through evil times ceased to exist. For, since the Holy Ghost has placed bishops to rule the Church of God, wherever the state of religion allows the ordinary episcopal government to be either established or restored, it certainly is not lawful to deprive the Church of the benefits which naturally flow from this divinely established institution.

Wherefore our immediate predecessor, Pius IX. of sacred memory, whose recent death we all deplore, seeing, even from the beginning of his Pontificate, that the missions in the most noble and flourishing kingdom of England had made such progress that the form of Church government which exists in Catholic nations would be beneficial to religion, restored to the English their ordinary bishops by an apostolic letter, dated 1st October, 1850, beginning *Univer-*

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salis ecclesiæ; and not long after, perceiving that the illustrious regions of Holland and Brabant could enjoy the same salutary dispositions, he there also restored the episcopal hierarchy by another apostolic letter, dated 4th March, 1853, beginning *Ex qua die.* The wisdom of these measures — to say nothing of the restoration of the patriarchate of Jerusalem — has been amply proved by the result, which, through the Divine grace, has fully realized the hopes of this Holy See; since it is evident to all, that a great increase was given to the Catholic Church in each of those countries, through the restoration of the episcopal hierarchy.

The loving heart of the Pontiff was grieved that Scotland could not as yet enjoy the same good fortune. And this grief of his paternal heart was increased by his knowledge of the great progress made by the Catholic Church in Scotland in past days. And, indeed, whoever is even slightly conversant with Church history must have known that the light of the gospel shone upon the Scots at an early date; for, to say nothing of what tradition has handed down of more ancient apostolic missions, it is recounted that towards the end of the fourth century, St. Ninian, who, as Venerable Bede attests, had been correctly taught the faith and the mysteries of the truth in Rome, and in the fifth century, St. Palladius, a deacon of the Roman Church, having been invested with the sacred mitre, preached the faith of Christ in Scotland; and that St. Columba, abbot, who landed there in the sixth century, built a monastery, from which many others sprang. And although, from the middle of the eighth century to the eleventh, historical documents concerning the ecclesiastical state of Scotland are almost entirely wanting, still it has been handed down that there were many bishops in the country, although some of them had no fixed sees. But after Malcolm III. came into possession of the sovereign power in the year 1057, through his exertions at the exhortation of his sainted spouse Margaret, the Christian religion, which, either through the inroads of foreign peoples, or through various political vicissitudes, had suffered heavy losses, began to be

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restored and spread; and the still existing remains of churches, monasteries, and religious buildings, bear witness to the piety of the ancient Scots. But, to come more directly to our subject, it is known that in the fifteenth century the episcopal sees had increased to the number of thirteen; to wit, St. Andrew's, Glasgow, Dunkeld, Aberdeen, Moray, Brechin, Dumblane, Ross and Caithness, Whithorn and Lismore, Sodor or the Isles, and Orkney, — all of which were immediately subject to the Apostolic See. It is also known — and the Scots are justly proud of the fact — that the Roman Pontiffs, taking the kingdom of Scotland under their special protection, regarded the above-named churches with special favor: hence, while they themselves acted as metropolitans of Scotland, they more than once decreed that the liberties and immunities granted in past times by the Roman Church, mother and teacher of all the Churches, should be preserved intact; so that, as was decreed by Honorius III. of holy memory, the Scottish Church should be like a favorite daughter, immediately subject to the Apostolic See without any intermediary. Thus Scotland was without a metropolitan of its own to the time of Sixtus IV.; who, reflecting on the expense and delays to which the Scots were subjected in coming to the Roman metropolis, by an apostolic letter of the 17th August, 1472, beginning *Triumphans Pastor Æternus*, raised the see of St. Andrew's to be the metropolitan and archiepiscopal see of the whole kingdom, the other sees being subjected to it as suffragans. In like manner the see of Glasgow was withdrawn from the ecclesiastical province of St. Andrew's by Innocent VIII. in 1491, and raised to the dignity of a metropolitan see, with some of the above sees as suffragans.

The Scottish Church thus constituted was in a flourishing condition, when it was reduced to utter ruin by the outbreak of heresy in the sixteenth century. Yet never did the anxious care, solicitude, and watchfulness of the Supreme Pontiffs, our predecessors, fail the Scots, that they might persevere strong in their faith. For, moved with compassion for that people, and seeing the wide havoc wrought

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by the storm, they labored strenuously to succor religion, now by sending missionaries of various religious orders, again by apostolic legations and by every kind of assistance. By their care, in this citadel of the Catholic world, besides the Urban College, a special college was opened for chosen youths of the Scottish nation, in which they should be trained in sacred knowledge, and prepared for the priesthood, in order to exercise the sacred ministry in their native land, and to bring spiritual aid to their countrymen. And as that beloved portion of the Lord's flock was bereft of its pastors, Gregory XV., of happy memory, as soon as he had it in his power, sent William, Bishop of Chalcedon, with the ample faculties which belong to ordinaries, to both England and Scotland, to assume the pastoral charge of those scattered sheep; as may be seen in the apostolic letter, beginning '*Ecclesia Romana*,' dated 23d March, 1623. To restore the orthodox faith in the same regions, and to procure the salvation of the English and Scots, Urban VIII. granted ample faculties to Francis Barberini, Cardinal of the Holy Roman Church, as is shown by his brief *Inter Gravissimas*, dated 18th of May, 1630. To the same intent also is another letter of the same Pontiff, beginning *Multa sunt*, written to the Queen of France for the purpose of recommending to her good offices the faithful and the afflicted Church of those countries.

Again, in order to provide in the best manner possible for the spiritual government of the Scots, Pope Innocent XII., in 1694, deputed as his vicar apostolic, Thomas Nicholson, Bishop of Peristachium, committing to his care all the kingdom and the islands adjacent. And not long after, when one vicar apostolic was no longer sufficient for the cultivation of the whole of the said vineyard of the Lord, Benedict XIII. gave the aforesaid bishop a companion, in the year 1727. Thus it came to pass that the kingdom of Scotland was divided into two apostolic vicariates, one of which embraced the southern, the other the northern portion. But the division which had sufficed for the government of the number of

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Catholics then existing was no longer sufficient, when through the Lord's blessing their numbers had increased. Hence this apostolic see perceived the necessity of providing additional help for religion in Scotland, by the institution of a third vicariate. Wherefore Leo XII. of happy memory, by an apostolic letter of the 13th of February, 1827, beginning *Quanta lætitia affecti simus*, divided Scotland into three districts or apostolic vicariates; namely, the eastern, western, and northern. It is known to all what a rich harvest the zeal of the new bishops, and the anxious care of our Congregation de Propaganda Fide, have gathered for the Catholic Church in the said kingdom. From all this it is evident that this Holy See, in its solicitude for all the churches, has used every endeavor to restore the Scottish nation from the sad calamities of bygone days.

But Pius IX., of happy memory, had exceedingly at heart the restoration to its pristine beauty of the illustrious Scottish Church; for the bright example of his predecessors urged him, they having, as it were, smoothed the way for him to the accomplishment of this work. Considering, on the one hand, the condition of the Catholic religion in Scotland, and the daily increasing number of the faithful, of sacred workers, churches, missions, and religious houses, as well as the sufficiency of temporal means; and seeing, on the other hand, that the liberty granted by the British Government to Catholics had removed every impediment that might have opposed the restoration to the Scots of the ordinary rule of bishops by which the Catholics of other nations are governed, the said Pontiff concluded that the establishment of the episcopal hierarchy in Scotland should not be further delayed. Meanwhile, the vicars-apostolic themselves, and very many of the clergy and laity, — men conspicuous by noble birth and virtue, — besought him earnestly to satisfy their earnest wishes in this matter. This humble request was again laid before him when a chosen band from every rank in the said region, having at their head our venerable brother John Strain,

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Bishop of Abila, *in partibus infidelium*, and vicar apostolic of the eastern district, came to this city to congratulate him on the fiftieth anniversary of his episcopal consecration. It was then that the said Pius IX. referred the matter, as its importance demanded, to the discussion of our venerable brethren the cardinals of the Congregation de Propaganda Fide; and their opinion confirmed him more and more in the resolution he had formed. But while he was rejoicing that he had come to the completion of a work so long and ardently wished for, he was called away to receive the crown of justice.

What, therefore, our predecessor was hindered by death from bringing to a conclusion, God, plentiful in mercy, and glorious in all his works, has enabled us to effect, so that we might inaugurate our pontificate with a happy omen. Wherefore, after having acquired a full knowledge of the entire matter, we have deemed that what had been decreed by the lately deceased Pius IX. should be promulgated. Therefore, raising up our eyes to the Father of Light, from whom comes every good and perfect gift, we have invoked the aid of Divine grace: praying also for the help of the blessed Virgin Mary, conceived without stain; of blessed Joseph, her spouse, and patron of the Universal Church; of the blessed Apostles Peter and Paul; of Andrew, and the other saints whom the Scots venerate as patrons,—that by their suffrages before God they might bring the said matter to a prosperous issue.

In view of these considerations, by an act of our own will, with certain knowledge, and in virtue of the apostolic authority which we possess over the whole Church, to the greater glory of Almighty God, and the exaltation of the Catholic faith, we ordain and decree that in the kingdom of Scotland, the hierarchy of ordinary bishops, who shall take their titles from the sees which by this our constitution we erect, shall be revived, and shall constitute an ecclesiastical province. Moreover, we ordain that, for the present, six sees shall be erected, and are hereby erected: to wit, St. Andrew's, with the

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addition of the title of Edinburgh, Glasgow, Aberdeen, Dunkeld, Whithorn or Galloway, and Argyll and the Isles.

Recalling to mind the illustrious records of the Church of St. Andrew's, and taking into account the present chief city of the said kingdom, and weighing other considerations, we have resolved to call forth, as it were, from the grave, the said renowned see, and to raise or restore it, with the addition of the title of Edinburgh, to the rank of the metropolitan or archiepiscopal dignity which had formerly been granted by our predecessor Sixtus IV., of venerable memory: and we assign to it, by virtue of our apostolic authority, four of the above-named sees; namely, Aberdeen, Dunkeld, Whithorn or Galloway, Argyll and the Isles. In regard to the see of Glasgow, considering the antiquity, importance, and nobility of that city, and especially the highly flourishing state of religion therein, and the archiepiscopal pre-eminence conferred upon it by Innocent VIII., we have thought it proper to give to its bishop the name and insignia of an archbishop; in such manner, however, that, until it shall have been otherwise ordained by us or our successors, he shall not receive, beyond the prerogative of the name and honor, any right proper to a true archbishop and metropolitan. We also ordain that the Archbishop of Glasgow, so long as he shall be without suffragans, shall be present with the other bishops in the provincial synod of Scotland.

Now, in the aforesaid archiepiscopal or metropolitan see of St. Andrew's and Edinburgh, shall be included the counties of Edinburgh, Linlithgow, Haddington, Berwick, Selkirk, Peebles, Roxburgh, and the southern part of Fife, which lies to the right of the river Eden; also the county of Stirling, except the territories of Baldernock and East Kilpatrick.

In the archdiocese of Glasgow shall be included the counties of Lanark, Renfrew, Dumbarton, the territories of Baldernock and East Kilpatrick, situated in the county of Stirling, the northern portion of the county of Ayr, which is separated from the southern

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portion of the same by the Lugton flowing into the river Garnock; also the islands of Great and Little Cumbrae.

In the diocese of Aberdeen shall be contained the counties of Aberdeen, Kincardine, Banff, Elgin or Moray, Nairn, Ross (except Lewis in the Hebrides), Cromarty, Sutherland, Caithness, the Orkney and Shetland Islands; and, finally, that portion of the county of Inverness which lies to the north of a straight line drawn from the most northerly point of Loch Linnhe to the eastern boundary of the said county of Inverness, where the counties of Aberdeen and Banff meet.

In the diocese of Dunkeld shall be included the counties of Perth, Forfar, Clackmannan, Kinross, and the northern portion of the county of Fife lying to the left of the river Eden; also those portions of the county of Stirling which are disjoined from it and are surrounded by the counties of Perth and Clackmannan.

The diocese of Whithorn or Galloway shall contain the counties of Dumfries, Kirkcudbright, Wigtown, and that portion of Ayr which stretches southwards to the left of the Lugton flowing into the river Garnock.

Finally, the diocese of Argyll and the Isles shall embrace the county of Argyll, the islands of Bute and Arran, the Hebrides, and the southern portion of the county of Inverness which stretches from Loch Linnhe to the eastern boundary of the said county according to the line above described.

Thus, therefore, in the kingdom of Scotland, besides the honorary archbishopric of Glasgow, there shall be one only ecclesiastical province, consisting of one archbishop or metropolitan, and four suffragan bishops.

We doubt not that the new prelates, following in the footsteps of their predecessors, who by their virtues rendered the Church of Scotland illustrious, will use every endeavor to make the name of the Catholic religion in their country shine with still greater brightness, and to promote the salvation of souls and the increase of the Divine

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worship. We moreover reserve it to ourselves and to our successors in the Apostolic See, to divide the aforesaid dioceses into others; to increase their number, to change their boundaries, and freely execute whatever else may seem to us in the Lord most conducive to the propagation of the orthodox faith.

And as we see clearly that it will be of great benefit to the said churches, we will and ordain that their prelates shall never fail to transmit to our Congregation de Propaganda Fide, which has hitherto bestowed special care upon the said region, reports upon the sees committed to their care; and shall inform us, through the said congregation, of whatever they may deem it necessary or useful to decree in fulfilment of their pastoral duty, and for the increase of their churches. Let them remember, moreover, that they are bound to send in this report, as well as to visit the tombs of the Holy Apostles, every four years, as is enacted in the constitution of Sixtus V., of sacred memory, dated Dec. 20, 1585, beginning *Romanus Pontifex.* In all other matters which belong to the pastoral office, the above-named archbishops and bishops shall enjoy all the rights and faculties given to the Catholic bishops of other nations by the canons and apostolic constitutions; and they shall be bound by the same obligations which, through the same common and general discipline of the Catholic Church, bind other bishops. Whatever, therefore, may have been in force in the ancient churches of Scotland, or in the subsequent missions by special constitutions or privileges or particular customs, now that the circumstances are changed, shall no longer convey any right or impose any obligation. And, in order that no doubt may arise in future on this head, we, by the plenitude of our apostolic authority, deprive the said special statutes, ordinances, privileges, and customs, at however remote or immemorial a time they may have been introduced, and now in force, of all power of inducing any obligation or conveying any right.

Wherefore it shall be in the power of the Scottish prelates to

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decree whatever is requisite for the execution of the common law, and whatever is competent to the episcopal authority, according to the general discipline of the Church. Let them feel assured that we shall willingly lend them the aid of our apostolic authority in whatever may seem conducive to the increase of the glory of God's name and the welfare of souls. And as an earnest of our good-will towards the beloved daughter of the Holy See, the Church of Scotland, we declare that these prelates, when they shall have been invested with the title and rights of ordinary bishops, shall not be deprived of the special and more ample faculties which they formerly enjoyed as vicars of the Holy See. For it is not right that they should suffer any loss from what, in compliance with the wishes of the Scottish Catholics, has been decreed by us for the greater good of religion in their country. And, whereas the condition of Scotland is such that means are still wanting for the support of the clergy and the various needs of each Church, we have a certain hope that our beloved sons in Christ, to whose earnest wish for the restoration of the episcopal hierarchy we have acceded, will continue to aid those whom we place over them with alms and offerings; to provide for the episcopal sees, the splendor of the churches and of the Divine worship, the support of the clergy and the poor, and the other needs of the Church.

And now we turn with most humble prayer to Him in whom it hath pleased the Father in the fulness of time to restore all things; beseeching Him who has begun the good work to perfect it, confirm it, and strengthen it, and to give to all those whose duty it is to execute these our decrees, the light and strength of heavenly grace; so that the episcopal hierarchy, restored by us in the kingdom of Scotland, may be for the greater good of the Catholic religion. For this end, also, we invoke, as intercessors with our Saviour Jesus Christ, His most blessed Mother, the blessed Joseph His reputed father, the blessed Apostles Peter and Paul, as also St. Andrew, whom Scotland venerates with special devotion; and the

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other saints, especially the blessed Margaret, Queen of Scotland, — that they may look with benign favor upon this Church now born again.

Finally, we decree that this our letter shall never be impugned by reason of omission or addition, or any defect in expressing our intention, or any other defect; but shall always be valid, and obtain effect in all things, and shall be inviolably observed; notwithstanding apostolic edicts and general or special sanctions published in synodal, provincial, and universal councils, and the rights and privileges of the ancient sees of Scotland, and of the missions and apostolic vicariates afterwards constituted therein, and of all churches or pious institutes, and all things to the contrary whatsoever. We expressly abrogate all these things in so far as they contradict the foregoing, although for their abrogation they would require special mention or any other particular formality. We decree, moreover, that whatever may be done to the contrary, knowingly or ignorantly, by any person, in the name of any authority whatsoever, shall be null and void. We will, also, that even printed copies of this letter, when subscribed by a public notary, and confirmed by the seal of an ecclesiastical dignitary, shall have the same credit as would be given to the expression of our will by the exhibition of this diploma itself.

Let no man, therefore, dare to infringe or rashly gainsay this our decree of erection and restoration. If any one should presume to attempt this, let him know that he shall incur the indignation of Almighty God and of His blessed Apostles Peter and Paul.

Given at Rome at St. Peter's, in the year of the Lord's Incarnation one thousand eight hundred and seventy-eight, the fourth of the nones of March (4th March, 1878), in the first year of our pontificate.

F. CARDINAL ASQUINI.
C. CARDINAL SACCONI, *Pro-Datarius.*

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Several addresses were made by Roman bodies to his Holiness immediately after his coronation; a notable one being that of the Roman clergy, to which the Pope made a touching and eloquent reply. The world was, however, waiting for the first consistory of the new Pontiff, and his first official declaration of the principles which would shape his course. It did not have long to wait, however. On the 28th of March, his Holiness held his first consistory in the Vatican, surrounding it with all the ceremony which his predecessor had discontinued since the entrance of the Piedmontese troops into Rome. Robed in his richest vestments, and wearing on his head the golden mitre, Leo XIII. addressed the following eloquent allocution to the assembled cardinals: —

"VENERABLE BRETHREN, — As soon as we were called, through your suffrages in the past month, to assume the government of the Universal Church, and to hold here on earth the place of the Prince of pastors, our Lord Jesus Christ, we felt ourselves moved by the greatest apprehension and fear on account of the knowledge of our own unworthiness, as well as the inadequacy of our strength to bear such a burden, which appeared the greater on account of the splendid and illustrious fame of our predecessor, Pius IX. That great pastor of the flock of Christ, always combating energetically for truth and justice, and sustaining the great burden of the administration of the entire Church, not only rendered this apostolic chair more resplendent by his virtues, but filled the Church with love and admiration. And in the same manner, as he surpassed the whole series of Roman Pontiffs in the length of his reign, so, may we say,

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he surpassed all in the public testimonials of sympathy and veneration which he received. On the other hand, our heart was filled with sorrow at the sad condition in which we find not only human society, but also the Catholic Church, and in an especial manner this Apostolic See, violently despoiled of its temporal dominions, and so reduced as to be completely unable to enjoy its full, free, and independent power.

"And although we felt ourselves inclined to refuse the great honor offered us, yet with what heart could we resist the will of God, so evidently made known to us through the harmony of your suffrages, seeking only the welfare of the Catholic Church, and succeeding so promptly in completing the election of the new Pontiff? For this reason we thought ourselves obliged to accept the burden presented to us, in obedience to the will of God, in whom we place all our trust, firmly hoping that He who has elevated us to so high a position will support our weakness.

"Now, venerable brethren, as this is the first time that we address you, we declare that nothing shall be held more sacred by us, with the aid of Divine grace, than the inviolable preservation of the Catholic faith, the defence of the rights of the Church and the Holy Apostolic See, and the promotion of the salvation of all men.

"For the fulfilment of this part of our ministry, we confide in your counsel and wisdom, which we trust will never be wanting to us; and this we wish you to understand, not as a mere compliment, but as a solemn declaration of our will. For we bear in mind what is narrated in Holy Writ, when Moses, terrified at the great weight laid upon him, called together seventy of the ancients of Israel, that they might divide with him the cares of the government of his people. Having this example before our eyes, now that we are called as leader and governor of the whole Christian world, we cannot do less than ask help in our fatigues, and comfort in our cares, from you who hold in the Church of God the same position as the elders of Israel.

"Besides, we know that the Sacred Scriptures say that 'there is

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safety where there is much counsel;' we know that the holy Council of Trent attests that the Sovereign Pontiff should find assistance in the wisdom of the cardinals; and, finally, that St. Bernard calls the cardinals the assistants and counsellors of the Sovereign Pontiff. We, who for five and twenty years had the good fortune to form a part of the Sacred College, bring to this throne not only a heart full of affection and sympathy for you, but still more the consolation of having, in the exercise of our duties to the Church, companions and co-operators in our obligations, and sharers in our glories and honors.

"Moreover, it is with the greatest pleasure that we communicate to you, venerable brethren, the completion of a work which was undertaken by our glorious predecessor, Pius IX., and which had already been discussed by those among you who form a part of the Sacred Congregation for the Propagation of the Faith; namely, the establishment of the episcopal hierarchy in the illustrious kingdom of Scotland. We, by the grace of God, had the consolation of issuing the apostolic bull for this purpose on the fourth day of the present month. We rejoiced that we were able to answer the fervent prayers of those beloved children of Jesus Christ, the clergy and faithful of Scotland, who have ever shown the greatest devotion towards the Catholic Church and the chair of St. Peter; and we most firmly hope that this work of the Holy Apostolic See may be crowned with heavenly fruits, and that, through the mediation and prayers of the patron saints of Scotland, *suscipiant montes pacem populo, et colles justitiam,* — her mountains may receive peace and her hills justice for her people.

"Finally, venerable brethren, we doubt not that you, united in the same spirit with us, will work unceasingly for the defence of the Holy Apostolic See and the increase of the glory of God; knowing that our reward in heaven shall be the same, if our trials in the interest of the Church shall have been the same on earth. Pray, therefore, humbly with us, that God, rich in mercies, through the powerful intercession of his Immaculate Mother, of St. Joseph, patron of the

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Universal Church, the Holy Apostles SS. Peter and Paul, may be propitious, and happily direct our minds and actions through the days of our pontificate; that we may conduct the Bark of Peter, which has been confided to us, through the fury of the winds and the waves to the desired port of tranquillity and peace."

After a suitable reply had been made to the Papal allocution, by Cardinal di Pietro, whom the Pope then appointed Camerlengo of the Church, several vacant sees were provided with new bishops; and the hall of the Vatican where the consistory was held was then thrown open for a ceremony which had the greatest interest for American Catholics, it being none other than the conferring of the red hat on the first American cardinal, the late lamented John, Cardinal McCloskey, the learned and pious Archbishop of New York, who had been created a cardinal by Pius IX. on March 15, 1875, but who now came to Rome for the first time since that date; and, as the cardinal's hat can only be given by the Pope himself in person, the final ceremony had never yet been complied with. Cardinal McCloskey did not arrive in Rome in time to take part in the conclave that elected the Pope; but he lost no time in hurrying thither, and was eager to pay his homage to Leo XIII. The ceremony of conferring the cardinal's hat is a very impressive one. The new cardinal is led into the Pope's presence by two of the cardinal deacons; and he immediately makes a triple profound reverence to the Head of the

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Church, — one at the threshold of the hall, one in the middle, and still another at the feet of the throne. The Pope then bestows upon him the kiss of peace, and he is embraced by all his cardinalitial colleagues in turn. The Te Deum is chanted; and, after encircling the altar with his colleagues, the new cardinal prostrates himself, and remains in that position while the canticle is being finished, and the proper prayers said by the cardinal dean. Arising, next his hood is thrown back; the cardinal dean receives his oath of office, and leads him before the Pope, who confers upon him the red velvet hat, with due prayers. The Pope then withdraws, and the new cardinal receives the congratulations of his brethren. The cardinalitial ring and title are not conferred until the second consistory: only the hat is given at the first.

The cardinal's hat is of red cloth, with a very small crown and broad brim. Two ties, each ending in five rows of red silk acorns or tassels, three in each row, are fastened to the crown, and fall on either side, being long enough to meet under the wearer's chin. Originally, instead of this fringe, each tie had but a single tassel, because the hat was then used on all solemn occasions. At present the hat is not worn, and therefore the fringing may be more elaborate. Indeed, after the hat has been conferred, it is not again seen till the cardinal's death, when it is placed upon his bier, and, as a rule, suspended in the church

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above his tomb. The red hat of the cardinals is of felt, of the same shape as those of simple ecclesiastics. On ordinary occasions they wear a black hat with a red ribbon gold-embroidered. The ring given to the cardinal to consecrate his marriage with the Church is a sapphire set in gold.

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THE ECUMENICAL COUNCIL, ROME.

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CHAPTER IX.

CARDINAL McCLOSKEY.

THE reader will not take it amiss if he finds inserted here the following brief biographical sketch of America's first cardinal, the lamented Archbishop McCloskey, upon whom, as shown in the last chapter, Pope Leo XIII. conferred the cardinal's hat, in the first consistory of his reign. John McCloskey was born at Brooklyn, N.Y., on March 10, 1810. His father, George McCloskey, had emigrated from Derry, in Ireland, and was one of the first Catholic settlers of Manhattan. Brooklyn was then a suburb of New York, with a population of less than five thousand, and not even one Catholic church. His parents consequently had to bring the future cardinal to St. Peter's, in Barclay Street, New York, to be christened; and it was there they attended divine service on Sunday. George McCloskey, when his son grew up, and gave promise of great abilities, built high hopes on his talents, and intended to send him to Georgetown College, of which Father Benedict Fenwick, long connected with St. Peter's, had become president. But,

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in the providence of God, he was not to see him enter any college: while still in the prime of life, he was seized with illness, which carried him to the grave in 1820. Mrs. McCloskey was left with means which enabled her to carry out the plans of her husband; but as Father Fenwick had left Georgetown, she acted on the advice of friends, and sent her son to the College of Mount St. Mary's, which had been founded near Emmittsburg by the Rev. John Du Bois, a French priest, who, escaping the horrors of the Revolution in his own country, and the sanguinary tribunals of his old schoolmate Robespierre, had crossed the Atlantic to be a missionary in America.

After a seven-years' course, he graduated in 1826. Rejoining his mother, who, on the death of her husband, had removed to Westchester, the young student hesitated whether his inclination for the ministry might be followed without a violation of filial duty. His father having left a competence, the decision was taken: he would embrace the ecclesiastical state. Accordingly he returned to St. Mary's, and pursued a further course of four years. In January, 1834, he was ordained priest, and soon after was sent to Rome to perfect his theological studies. For two years he attended the lectures of the most distinguished professors in the Gregorian University. At its source he imbibed deeply of ecclesiastical lore. While in Rome he made the acquaintance of the most distinguished

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men of various nationalities. The third year of his sojourn abroad, he spent in travelling through the principal European countries, visiting the institutions and celebrities at those places, returning trained and highly qualified to engage in the great work then in progress, — the extension of Catholicity in America. He was appointed pastor of St. Joseph's Church, New York. Afterwards, at the earnest entreaty of his bishop, he accepted the presidency of Fordham College. This appointment developed his talent for organization, and displayed his executive skill. Having placed the seminary in successful operation, after a year he resumed his pastoral duties at St. Joseph's. In 1843 Bishop Hughes chose him for coadjutor. In his new sphere, his devoted zeal was marked by the increase of churches, institutions, etc., in his extensive province. On the division of the diocese of New York, he was named Bishop of Albany. There he labored eighteen years, during which churches multiplied, and religious orders were introduced. The death of Archbishop Hughes rendered the New-York see vacant. Dr. McCloskey was unanimously chosen to succeed him. The wisdom of that choice, time has approved. In 1866 he attended the second council of Baltimore. His wisdom and eloquence there distinguished him. In 1869 he assisted at the Vatican Council, the grandest ecclesiastical assembly that had been held since the Council of Trent. Among the

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illustrious of that assembly, Archbishop McCloskey was conspicuous. A crowning honor was reserved as a recognition of his long service and zeal in the cause of God. Pius IX., in the consistory of 1875, created him cardinal. This new dignity was hailed by America with evident manifestation of delight.

In token of their joy, his own flock brought to completion the Cathedral of New York, and built the adjoining mansion as the cardinal's residence. In 1884 took place the last event of notable public interest in the cardinal's life, — his golden jubilee in the priesthood. Thenceforth he lived in retirement, spending much time in prayer and preparation for his last summons. After a long illness, patiently borne, an edifying death fittingly closed an edifying life. Bestowing his blessing on his successor and on his flock, he passed peacefully, on Oct. 10, into the hands of his Creator, to receive the reward of the faithful servant.

His funeral in New York was most imposing. Around the grand cathedral, as around a fretted rock of marble, surged the waves of people, like a sea. The vast interior was filled; and beneath the groined roof he had reared, lay, in his pontifical vestments, — the hat, insignia of his highest dignity, at his feet, — the mild and gentle and patient Cardinal McCloskey, his life's work well and nobly ended.

The solemn Mass, the deep tones of the organ, the

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Gregorian notes of the choirs, moved all to pray for the soul of one whose life had been given to the service of God. The Archbishop of Baltimore, the Most Rev. James Gibbons, pronounced the funeral discourse, and then the body was laid beside those of his predecessors in the crypt beneath.

A month later, and again the *Dies Iræ* resounded through that noble monument of his love for religion. The Month's Mind, that touching tribute which our Church pays her departed, called forth from the Most Rev. Michael A. Corrigan, who knew him so well and so intimately, words full of touching reminiscences.

Bishop Lynch of Charleston, S.C., who knew him so intimately, thus described him a few years ago, before the hand of disease had changed him: "In personal appearance the cardinal is about five feet ten inches in height, straight and thin in person, and apparently frail, though his chest is full, and the tones of his voice when preaching are clear and far-reaching. His features are regular and finely chiselled; the brow is lofty; the nose thin and straight; the eyes keen, quick, and penetrating; the thin lips, even in repose, seeming to preserve the memory of a smile; the whole expression of the countenance, one of serious thought and placid repose; yet you feel or see indications of activity ready to manifest itself through the brows, the eyes, or the lips. In fact, his temperament is decidedly nervous; and if you observe

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the natural promptness and decision of his movements, you might almost think him quick and naturally impetuous. There could be no greater mistake; or, if he is such by natural disposition, this is one of the points where his seminary training has taught him to control and master himself. The forte of his character is his unchanging equanimity. And yet there must have been in him a wondrous amount of nervous energy to enable him to survive very serious injuries to his frame in early life, and to endure the severe physical labors of an American bishop for thirty years. . . . Piety, learning, experience, zeal, — every bishop should have these as a matter of course. He has more. In address gentle, frank, and winning, he at once puts you at ease, and makes you feel you are speaking to a father or a friend in whom you may unreservedly confide. Soft and delicate in manners as a lady, none could ever presume in his presence to say a word or do an act tinged with rudeness, still less indelicacy. Kind and patient with all who come to him, he is especially considerate with his clergy. To them he is just in his decisions, wise in his counsels and exhortations, ever anxious to aid them in their difficulties. Tender and lenient as a mother to those who wish to do right and to correct evil, he is inflexible when a principle is at stake, and can be stern when the offender is obdurate. Notoriety and display are supremely distasteful to him. He would have his

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work done, and thoroughly done, and his own name or his part in it never mentioned. He studiously avoids coming before the public, save in his ecclesiastical functions, or where a sense of duty drives him to it. He prefers to work quietly and industriously in the sphere of his duties. Here he is unflagging, so ordering matters that work never accumulates on his hands through his own neglect." .

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CHAPTER X.

THE FIRST ENCYCLICAL.

WHEN Leo XIII. ascended the Papal throne, there were not wanting those who predicted that he would depart from the methods of his predecessor in dealing with the Piedmontese government; and there were some who asserted that what they called "the mockery of the virtual imprisonment of the Pope within the Vatican" would speedily come to an end. Such individuals knew little of the new Pontiff; and they understood still less the spirit of the Catholic Church, to preside over which he was chosen, and which never condones a crime until those who perpetrated it show signs of repentance, and make all the restitution that lies in their power. The new Pope had scarcely taken his seat before he addressed an encyclical to all the patriarchs, primates, archbishops, and bishops in communion with the Apostolic See, in which he reiterated the *non possumus* of Pius IX. with the same determination that that pious and learned Pontiff had on various occasions proclaimed it. If the so-called Italian government

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flattered itself that it would find in Leo XIII. a more tractable Pope than Pius IX. proved towards it, it was quickly undeceived. The doctrines which the latter had so often upheld in the latter years of his life, both by voice and pen, were re-taught anew by the former in the encyclical to which we allude. The so-called ideas of modern times — a name to cover up heresies and false teachings — were reprobated and condemned, and the unchanged and unchanging doctrine of the Catholic Church was re-asserted in all its force and truth. After speaking of the evil times which had come to the Church and the world, alluding to the insatiable greed for money, the thriftless administration and squandering of public funds, and that deadly poison of error which works itself into the very vitals of human society, never allows it to be quiet, but constantly goads it on to the commission of new crimes, the encyclical to which reference has been made continues as follows: —

"We are convinced that the cause of these evils lies principally in the rejection of the august authority of the Church, which presides over the human race in the name of God, and is the safeguard of all legitimate authority. The enemies of public order, knowing this full well, thought that nothing was more conducive to uproot the foundations of society than to attack the Church of God pertinaciously, and by foul calumnies bring her into odium and disrepute, as if she were the enemy of real civilization, and destroy the supreme power of the Roman Pontiff, the champion of the unchangeable principles of eternal justice. Hence have come those

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laws destructive of the divine constitution of the Church which we grieve to see enacted in many countries; hence emanated contempt for episcopal power, impediments to the exercise of the ecclesiastical ministry, the dissolution of the religious corporations, and the confiscation of the goods with which the ministers of the Church and the poor were supported; hence public institutions consecrated to charity were taken from the salutary administration of the Church; hence sprang that license to teach and print every iniquity, while, on the other hand, the right of the Church to instruct and educate youth is violated and trampled under foot.

"This, too, is the end and object of the usurpation of the civil principality which Divine Providence gave to the Bishop of Rome many centuries ago, that he might use freely the power given by Christ for the salvation of souls.

"We have called to mind this sad accumulation of evils, venerable brothers, not with a view of increasing your grief, which this most wretched condition of things of itself produces in you, but because we know that thus you will clearly see how serious is the situation of affairs which calls for our zealous solicitude, and how assiduously we must labor to defend and vindicate to the best of our power the Church of God and the dignity of this Apostolic See, charged with so many calumnies.

"It is evident, venerable brothers, that human civilization lacks a solid foundation, unless it rests upon the eternal principles of truth and the unchangeable laws of justice, and unless sincere love binds the wills of men together, and governs their mutual relations. Now, who can deny that it is the Church, that, by preaching the gospel to the nations, brought the light of truth among barbarous and superstitious people, and moved them to recognize the Divine Author of things and to respect themselves; that, by abolishing slavery, recalled men to the pristine dignity of their noble nature; by unfurling the banner of redemption in every clime of the earth; by introducing or protecting the arts; by founding excellent institu-

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tions of charity which provide for every misery, cultivated the human race everywhere, raised it from its degradation, and brought it to a life becoming the dignity and the destinies of man? And if any one of sound intelligence will compare this age in which we live, so hostile to religion and the Church of Christ, with those happy times when the Church was regarded by nations as a mother, he will clearly perceive that this our age, full of disorders and revolutions, is going rapidly to ruin; whereas those ages advanced in the excellence of their institutions, in tranquillity of life, in wealth and prosperity, in proportion as the people were more subject to the authority and laws of the Church. And if the many benefits which we have cited, effected by the ministry and salutary assistance of the Church, are the real works and glories of civilization, the Church, so far from abhorring and repudiating it, rather makes it her glory to be its nourisher, teacher, and mother.

"But that kind of civilization which is opposed to the holy doctrines and laws of the Church is only a shadow of civilization, an empty name without reality, as appears from the example of those people upon whom the light of the gospel has not shone, and in whose life a glimmer of civilization is to be seen, but its real and solid benefits do not exist. That certainly is not to be regarded as the perfection of civilization which contemns legitimate authority; nor is that to be reputed as liberty which basely and miserably thrives on the unrestrained propagation of errors, on the free indulgence of every wicked desire, on the impunity of crimes and offences, on the oppression of good citizens of every class. For since such things are false, wicked, and absurd, they certainly cannot render the human family prosperous; for *sin maketh nations miserable* (Prov. xiv. 34), for when the mind and heart are corrupt, they drag men down into every misfortune, disturb all order, and destroy the peace of nations.

"Moreover, considering what has been done by the Roman See, what can be more unjust than to deny the eminent services ren-

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dered by the Bishops of Rome to the cause of society? Certainly our predecessors, in order to provide for the good of the people, never hesitated to undertake struggles of every kind, to perform great labors, and expose themselves to serious difficulties; and, with their eyes fixed upon heaven, they neither quailed before the threats of the wicked, nor suffered themselves to be led astray from their duty by flattery or promises. It was this Apostolic See that gathered up and united the remnants of ancient society; it was the torch to shed light on the civilization of Christian times; it was the anchor of safety in those violent tempests by which the human race was tossed about; it was the sacred bond of concord which united nations of diverse customs together; finally, it was the common centre whence all men derived, together with the doctrines of religion, encouragement and counsels to peace. It is the glory of the sovereign pontiffs, that they ever threw themselves into the breach, that human society might not sink back into ancient superstition and barbarism.

"Oh that this salutary authority had never been neglected or repudiated! Certainly the civil power would never have lost that august and sacred glory which it received from religion, and which alone rendered obedience noble and worthy of man; nor would so many seditions and wars have raged, which rendered the earth desolate with calamities and slaughter; nor would once flourishing kingdoms, now fallen from the height of prosperity, be oppressed with the weight of misfortune. A signal proof of this are the people of the East, who, having burst asunder the bonds which joined them to this Apostolic See, have lost the splendor of their former greatness, the glory of the sciences and arts, and the dignity of their empire.

"But the distinguished benefits which the illustrious monuments of every age declare to have been bestowed by the Apostolic See upon every clime of the earth, were particularly experienced by this land of Italy, which, being nearer to the source, received more

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abundant blessings. For, to the Roman Pontiffs Italy is indebted for the glory and greatness in which she surpassed other nations. Their paternal authority and solicitude often protected her from the assaults of her enemies, and brought her assistance, that the Catholic faith might always be preserved entire in the hearts of the Italians.

"These services of our predecessors, to pass over many others, are recorded in the history of St. Leo the Great, of Alexander III., Innocent III., St. Pius V., Leo X., and other Pontiffs, by whose zeal and protection Italy escaped from the utter ruin threatened by the barbarians, retained the old faith incorrupt, and, amid the darkness and degradation of an uncultured age, nourished and maintained the light of science and the splendor of the arts. This fair city, the seat of the Pontiffs, bears witness to these benefits, of which it received so great a share; becoming not only the fortified citadel of faith, but also the asylum and home of the fine arts and of learning, which have won for her the admiration and respect of the whole world. And, as the greatness of these things is consigned to eternal remembrance in history, it will easily be understood that nothing but base calumny and malice could have published, by word of mouth and in print, that the Apostolic See is a hinderance to the civilization and happiness of the people of Italy.

"If, then, all the hopes of Italy and of the whole world repose in that useful and salutary power, which is the authority of the Apostolic See, and in that bond which unites all the faithful with the Roman Pontiff, we can deem nothing more important than to preserve the dignity of the chair of St. Peter entire, and to render more intimate the union of the members with the Head, of the children with the Father.

"Wherefore, in the first place, that we may assert to the best of our power the rights and liberty of this Holy See, we shall never cease to contend for the obedience due to our authority, for the removal of the obstacles which hinder the full liberty of our min-

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istry, and for our restoration to that condition in which the counsels of the Divine Wisdom first placed the Roman bishops. We are not moved, venerable brothers, to demand this restoration by ambition or the desire of dominion: but by our office, and by the religious oaths which bind us; and because this principality is necessary to preserve the full liberty of the spiritual power, and it is most clear, that, in the question of the temporal principality of the Apostolic See, the cause of the public good and the safety of society are involved. Hence we cannot omit, because of our office, by which we are bound to defend the rights of the Holy Church, to renew and confirm by these our letters all the declarations and protests which our predecessor of holy memory, Pius IX., published and reiterated against the occupation of his civil principality, and against the violation of the rights of the Roman Church. At the same time, we turn our discourse to the princes and supreme rulers of the nations; and we adjure them again and again, by the august name of the Most High God, not to reject the assistance of the Church offered to them in such a critical time, but to gather in a friendly manner around this centre of authority and safety, and be united more inseparably with it in the bonds of sincere love and obedience. God grant that they may recognize the truth of what we have said, and may know that the teaching of Christ, as St. Augustine says, *if it be observed, will be very salutary to the republic;* and that in the preservation of the Church, and in obedience to her, their own prosperity and peace are included. Let them turn their thoughts and cares to removing the evils which afflict the Church and her visible Head, so that the people over whom they preside, entering upon the way of justice and peace, may enjoy a happy era of prosperity and glory.

"And finally, that the harmony between the entire Catholic flock and the Supreme Pastor may be more lasting, we appeal to you with particular affection, venerable brothers, and we warmly exhort you in your sacerdotal zeal and pastoral vigilance to inflame with

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the love of religion the faithful intrusted to you, that they may cleave more closely to this chair of truth and justice, and receive all its doctrines with the full assent of their mind and will, rejecting all opinions which they know to be opposed to the teaching of the Church. The Roman Pontiffs, our predecessors, and especially Pius IX. of holy memory, in the Œcumenical Council of the Vatican especially, — mindful of the words of St. Paul, *Beware lest any man cheat you by philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ,* — never neglected, when it was necessary, to condemn current errors, and brand them with the Apostolic censure. Following in the footsteps of our predecessors, we confirm and reiterate all these condemnations; and at the same time we earnestly beg the Father of Lights that all the faithful, united with us in the same sentiments, may think and speak in accord with us. But it is your duty, venerable brothers, to use sedulous care that the seed of heavenly doctrines be scattered widely through the vineyard of the Lord, and that the teachings of the Catholic faith be early instilled into the minds of the faithful, strike deep root there, and be preserved incorrupt from the contagion of error. The more earnestly the enemies of religion try to instil into the unwary, and especially into youth, those things which becloud the mind and corrupt morals, the greater should be your efforts to obtain not only a solid method of education, but also to make the teaching itself agreeable to the Catholic faith, particularly in philosophy, upon which the right study of the other sciences depends, and which, far from destroying revelation, rather rejoices to point out the way to it, and defends it against those who attack it, as the great Augustine, the Angelic Doctor, and other teachers of Christian wisdom, prove by their example and writings.

"Moreover, it is necessary that the proper training of youth, to insure the true faith and good morals, should begin with the earliest years in the family itself; which, being miserably disturbed in

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these our times, can be restored to its dignity only by those laws according to which it was instituted in the Church by its Divine Author. He raised the contract of marriage, by which He wished to signify His own union with the Church, to the dignity of a sacrament, and thus not only sanctified that union, but also prepared, both for parents and children, the most efficacious aids by which, through the observance of their mutual duties, they may more easily obtain temporal and eternal happiness. But when impious laws, setting aside the sanctity of this great sacrament, reduced it to the level of civil contracts, the consequence was, that, the dignity of Christian union being violated, citizens live in legal concubinage instead of legitimate union, and neglect the duties of mutual faith; children refuse obedience to parents, the bonds of domestic love are loosened, and, to the destruction of public morals, foolish love is often succeeded by pernicious and disastrous separations. These wretched and deplorable facts cannot, venerable brothers, but arouse your zeal, and move you to admonish the faithful intrusted to your vigilance, that they may observe the doctrines which concern Christian marriage, and obey the laws by which the Church regulates the duties of parents and children.

"It is thus that you will bring about a desirable reform in the morals and manner of life of individual men; for, as from a corrupt root bad fruit cannot fail to spring, so the poison which depraves the family produces vice in individual citizens. On the contrary, when the family circle is regulated by the rules of a Christian life, the individual members begin by degrees to love religion and piety, to abhor false and pernicious doctrines, follow virtue, obey their elders, and suppress that selfish interest which enervates and enfeebles human nature. For this purpose it will be very useful to promote those pious associations which have been established to the great advance of Catholic interests, especially in this age.

"Great indeed and superior to human strength are these things which we hope and desire, venerable brothers; but since God has

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made the people of the earth capable of being reclaimed, since he has founded his Church for the salvation of nations, and promised to be with her unto the consummation of the world, we firmly trust, with your co-operation, that the human race, sensible of its many calamities, will finally seek salvation and prosperity in submission to the Church and the infallible teaching of this Apostolic See.

"Meanwhile, venerable brothers, before we close, we must congratulate you on that admirable union and harmony which unite you together and join you with this Apostolic See. We deem this perfect union not only an impregnable bulwark against the enemy, but also a happy omen of better days for the Church; and while it brings great comfort to our weakness, it also lifts up our soul, that in the arduous office which we have accepted we may sustain every labor and every struggle for the Church of God.

"Moreover, these motives of hope and joy which we have expressed to you cannot be separated from the tokens of love and obedience which, in the beginning of our pontificate, you, venerable brothers, and, together with you, many ecclesiastics and laymen, have given us, by letters, by offerings, by pilgrimages, and by other offices of piety, showing that the love which they had felt for our worthy predecessor remains so firm, so lasting, and entire, that it wanes not even towards the person of so unequal a successor. For these splendid testimonies of Catholic piety, we humbly praise the Lord because he is good and merciful; and from the bottom of our heart we publicly profess the sentiments of our gratitude to you, venerable brothers, and to all the beloved children from whom we received them, while we cherish the confidence that in these sad and critical times your zeal and affection and those of the faithful will never fail us. And we doubt not that these excellent examples of filial piety and Christian virtue will avail much, and move the most merciful God to look more propitiously upon His flock, and grant peace and victory to the Church. But as we believe He will give this peace and victory more readily if the faithful pray for it with constant

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fervor, we earnestly exhort you, venerable brothers, to excite the zeal of the faithful to ask for it through the intercession of the Immaculate Queen of Heaven, of St. Joseph, patron of the Church, and of the holy princes of the Apostles, Peter and Paul, to whose powerful patronage we suppliantly commend our own humble person, all the orders of the ecclesiastical hierarchy, and the entire flock of the Lord.

"For the rest, we pray that these days on which we celebrate the resurrection of Jesus Christ may be to you, venerable brothers, and to all the faithful, blessed and full of holy joy, while we beseech the most merciful God, through the blood of the Immaculate Lamb, by whom the handwriting which was against us was erased, to pardon the faults we have committed, and remit the punishments we deserve for them.

"*The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Spirit be with you all,* venerable brothers; to all whom, as to all our beloved children, the clergy and faithful of your churches, as a pledge of particular benevolence and a token of heavenly protection, we most lovingly impart the Apostolic Benediction.

"Given at St. Peter's, Rome, on the solemn day of Easter, the 21st of April, in the year 1878, the first year of our pontificate.

"LEO XIII., *Pope.*"

Almost simultaneous with the publication of this encyclical was the brief which the Holy Father addressed to Cardinal Nina on appointing that dignitary the successor to the deceased Cardinal Franchi, Secretary of State, whose loss Leo XIII. deplored deeply, and whose virtues he extolled in the highest manner. In the course of this brief, the Holy Father again

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alluded to the perils which beset the Church, and the difficult position in which he was placed as the defender and custodian of the sacred deposits intrusted to him; and he again iterated his determination to pursue faithfully the policy marked out for him by his saintly predecessor, who was so ably aided in defending his position by the counsel and assistance of the lamented Cardinal Franchi.

One remarkable thing about all the encyclicals of the present Pope is, that each individual one of them bears the impress of his own hand in an unmistakable manner. It is easy to see in all of them that eminent learning, that profound and penetrating thought, and that graceful style, which characterized the writings of the Archbishop of Perugia; and it is equally easy to find in them that resoluteness of manner and that firmness of tone which were discerned in the apostolic delegate to Benevento. The Pope was always a great admirer and student of St. Thomas; and any one who will examine his encyclicals and briefs, or even his oral discourses, will have no difficulty in discovering how much he profited by his studies of the Angelic Doctor.

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CHAPTER XI.

SOCIALISM AND COMMUNISM DENOUNCED.

IN the first year of his pontificate, Leo XIII. issued an encyclical of more than ordinary importance and interest on account of the subjects which it deals with, and which, unhappily, have attained a special prominence in our own day and in our own country, though not, of course, to such an extent as in European countries at the time that the Holy Father denounced them. Then nihilism was rampant in Russia, overturning the social order, and resulting, a few years later, in the assassination of the Czar, Alexander II. Socialism in its most hideous shapes, and communism in its worst forms, were attaining every day new growth in more than one nation of Continental Europe, threatening the direst calamities to the Church, the State, and the family. The laws of the afflicted lands seemed powerless to arrest the growth of these evils, which were fully described in the Pope's first encyclical (quoted in the last chapter), as permeating, like a deadly poison, the very vitals of human society, never allowing it to be quiet, and presaging for it new revolutions with the

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most calamitous results. In the encyclical which we reproduce in full in this chapter, and which the Pope promulgated on the 28th of December, 1878, the mask is torn off these errors, and they are laid bare in all their deformities. And not alone are the dupes of these errors admonished of their evil ways, and the dreadful results which they may expect from them; but the leaders of these anti-Christian and anti-social parties are warned of the wrath which will certainly overtake them if they persist in spreading their pernicious doctrines among the people. Here is the full text of this all-important encyclical letter of the Holy Father: —

"From the commencement of our pontificate, and in fulfilment of the duty of our office, we addressed you in an encyclical letter, to point out that deadly poison which is creeping into human society, and is leading it to ruin. We then also indicated the efficacious remedies by means of which society may be restored, and escape the serious dangers that threaten it. But the evils we then deplored have increased so rapidly that we are compelled once more to address you, as though the words of the prophet were ringing in our ear: 'Cry, cease not; lift up thy voice like a trumpet.'

"You understand, venerable brethren, that we allude to that sect of men who call themselves by various and almost barbarous titles, — Socialists, Communists, and Nihilists; and who, scattered all over the world, closely bound together in an unholy league, are no longer satisfied with lurking in secret, but boldly come forth into the light with the determination to uproot the foundation of society. It is surely these men that are signified by the words of Holy Writ, 'who defile the flesh, and despise authority, and blaspheme majesty.' They

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will not leave any thing intact that has been wisely decreed by divine and human laws for the security and honor of life. They refuse obedience to the higher powers, who hold from God the right to command, and to whom, according to the apostle, every soul ought to be subject; and they preach the perfect equality of all men in every thing that concerns their rights and duties. They dishonor the natural union of man and woman, sacred even among barbarians, and endeavor to relax or even to break asunder that bond which chiefly cements domestic society. Seduced by the lust of earthly goods, which is 'the root of all evil,' and through the coveting of which 'many have erred from the faith,' they assail the right of property sanctioned by the natural law; and under the pretence of supplying the wants of men, and satisfying their lawful desires, they aim at making a common spoil of whatever has been legitimately acquired by inheritance, by skill, industry, or economy. They publish these monstrous doctrines at their meetings; they urge them in pamphlets, and spread them far and wide by means of the press. The result of this is, that, within a short time, the majesty and authority of kings, which should be revered by all, has been rendered so odious to a seditious rabble, that traitors, breaking loose from all restraint, have more than once lifted their hands against the rulers of kingdoms.

"These attempts of perfidious men, who threaten to undermine civil life, and fill all thinking minds with alarm, had their origin in the poisoned doctrines broached long ago, like seeds of corruption, which are now producing their destructive fruit. You are aware, venerable brethren, that the warfare raised against the Church by the reformers in the sixteenth century still continues, and tends to this end, that by the denial of all revelation and the suppression of the supernatural order, the reason of man may run riot in its own conceits. This error, which unjustly derives its name from reason, flatters the pride of man, loosens the reins to all his passions, and thus it has deceived many minds, whilst it has made deep ravages on

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civil society. Hence it comes, that, by a new sort of impiety, unknown to the pagans, states constitute themselves independently of God, or of the order which He has established. Public authority is declared to derive neither its principle nor its power from God, but from the multitude, which, believing itself free from all Divine sanction, obeys no laws but such as its own caprice has dictated. Supernatural truth being rejected as contrary to reason, the Creator and Redeemer of the human race is ignored, and banished from the universities, the lyceums and schools, as also from the whole economy of human life. The rewards and punishments of a future and eternal life are forgotten in the pursuit of present pleasure. With these doctrines widely spread, and this extreme license of thought and action extended everywhere, it is not surprising that men of the lowest order, weary of the poverty of their home or of their little workshop, should yearn to seize upon the dwellings and possessions of the rich; that there remains neither peace nor tranquillity in private or public life, and that society is brought to the brink of destruction.

"The Supreme Pastors of the Church, on whom the duty rests of preserving the flock of the Lord from the snares of their enemies, have not neglected to point out the danger, and to provide for the safety of the faithful. Indeed, from the moment that secret societies began to be formed, and to cause the evils of which we have just spoken, the Roman Pontiffs, Clement XII. and Benedict XIV., unveiled the iniquitous designs of these sects, and warned the faithful of the whole world of the serious evils which would result from them. When men who gloried in the name of philosophers had asserted for man an unlimited independence, and had devised what they called a new code of right in opposition to the natural and the Divine law, Pope Pius VI. immediately raised his voice against these false and wicked doctrines, and with apostolic foresight predicted the calamities which would flow from them. And when, in spite of this warning, these principles were still maintained, and even made

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the basis of public legislation, Pius VII. and Leo XII. solemnly condemned secret societies, and again gave warning of the perils that menaced the nations. Lastly, every one remembers with what authority and firmness our glorious predecessor, Pius IX., in his allocutions and encyclicals, combated the projects of these associations, especially of the socialists, who were just then beginning to appear.

"But to our great grief, those who are charged with the care of the public welfare have allowed themselves to be blinded by the arts of the wicked, or intimidated by their threats, whilst they have always treated the Church with suspicion and injustice, forgetting that the efforts of the sects would have been powerless if the teaching of the Catholic Church and the authority of the Roman Pontiffs had always been duly respected by princes and people; for it is 'the Church of the living God, the pillar and ground of truth,' which teaches the doctrines and principles on which society can rest secure, without fear of the fatal effects of socialism. For although the socialists pervert the gospel to deceive the unwary, and wrest it to their own sense, yet in truth there cannot be two things more at variance with one another than their depraved ideas and the beautiful teachings of Christ. 'For what participation hath justice with injustice, or what fellowship hath light with darkness?' They never cease proclaiming that all men are equal in all things, and hence kings have no right to command them, nor laws any power to bind unless made by themselves and according to their own inclinations. But, on the other hand, the gospel teaches that all men are indeed equal, inasmuch as all have the same nature; all are called to the sublime dignity of children of God, are destined to the same end, and will be judged by the same law which will decree the punishment or the reward deserved by each one. But an inequality of rights and powers emanates from the Author of nature Himself, 'of whom all paternity is named in heaven and on earth.' According to the Catholic doctrine, princes and people are bound together by a mutual relation of rights and duties in such a manner that a check is laid on the excess

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of power, and obedience is rendered easy, constant, and noble. To the subjects, the Church constantly repeats the apostle's precept: 'There is no power but from God; and the powers that are, are ordained of God. Therefore he who resisteth the power, resisteth the ordinance of God; and they that resist purchase to themselves damnation.' And, again, she bids them 'be subject of necessity, not only for wrath, but also for conscience' sake;' and to render 'to all men their dues: to whom tribute, tribute; to whom custom, custom; to whom fear, fear; to whom honor, honor.' For He who has created and who governs all things has wisely ordained that the lowest should depend on the middle, and the middle on the highest, that all may reach their end. And as even in heaven He has decreed a distinction among the angels, so that some are inferior to others, and as in the Church He has instituted a diversity of degrees and offices, so that not all are apostles, not all are doctors, nor all pastors; so, too, He has established in civil society different orders in dignity, in right and power, so that the State, like the Church, might form one body composed of many members, some more noble than others, but all necessary to one another, and all laboring for the common good.

"But that princes may use the power vested in them 'unto edification and not unto destruction,' the Church appropriately warns them that they, too, are responsible to the Supreme Judge; and she addresses to them the words of Divine wisdom: 'Give ear, ye that rule the people, and that please yourselves in multitudes of nations; for power is given you by the Lord, and strength by the Most High, who will examine your works and search out your thoughts; for a most severe judgment shall be for them that bear rule. For God will not accept any man's person, neither will He stand in awe of any man's greatness; for He hath made the little and the great, and He hath equally care of all. But a greater punishment is ready for the more mighty.' If, however, at times it happens that public power is exercised by princes rashly and beyond bound,

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the Catholic doctrine does not allow subjects to rebel against a ruler by private authority, lest the peaceful order be more and more disturbed, and society suffer greater detriment. And when things have come to such a pass that no other hope of safety appears, it teaches that a speedy remedy is to be sought from God by the merit of Christian forbearance and by fervent supplications. But if the ordinances of legislators and princes sanction or command what is contrary to the Divine or the natural law, then the dignity of the Christian name, our duty, and the apostolic precept, proclaim that 'we must obey God rather than men.'

"This salutary influence which the Church exercises over civil society for the maintenance of order in it, and for its preservation, is felt also in domestic society, which is the foundation of the State. You know, venerable brethren, that the constitution of this society has, by virtue of the natural law, its foundation in the indissoluble union of the husband and wife, and its complement in the mutual rights and duties of parents and children, of masters and servants. You know also that this society is totally annihilated by the theories of socialism; for when the firm bond is broken which the religious marriage throws around it, the authority of the parent over his offspring, and the duties of children towards their parents, must necessarily be relaxed. On the contrary, the marriage 'honorable in all,' which God himself instituted from the beginning for the propagation and perpetuity of the race, and which He made indissoluble, has become, in the teaching of the Church, more firm and more holy through Christ, who conferred on it the dignity of a sacrament, — an image of His own union with the Church. Hence, according to the apostle, 'the husband is the head of the wife, as Christ is the Head of the Church;' and as the Church is subject to Christ, who honors her with a chaste and perpetual love, so wives should be subject to their husbands, who in return are bound to love their wives with a faithful and constant affection.

"The Church likewise regulates the powers of the parent and

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master in such a way as to keep children and servants in their duty, and yet not allow those powers to be abused: for, according to Catholic teaching, the authority of parents and masters comes to them from the authority of our heavenly Father and Master; and therefore it not only derives from Him its origin and its force, but it should also be imbued with the nature and character of that Divine authority. Hence the apostle exhorts children 'to obey their parents in the Lord,' and 'to honor their father and their mother, which precept is the first that hath a promise.' And to parents he says, 'And you, fathers, provoke not your children to anger, but bring them up in the discipline and correction of the Lord.' In like manner, the Divine commandment is given by the apostle to servants and masters: the former being told 'to be obedient to their masters according to the flesh, as to Christ; serving with a good will, as to the Lord;' whilst the latter are 'to forbear threatenings, knowing that the Lord of all is in heaven, and that there is no respect of persons with Him.' Now, if all these precepts were observed by each of those whom they concern, according to the disposition of God's will, surely each family would be an image of heaven; and the benefits arising from this would not be confined within the family circle, but would spread abroad over the nations themselves.

"But Catholic wisdom, resting on the principles of natural and Divine law, has provided for public and private tranquillity by those doctrines also which it maintains in regard to the ownership and distribution of property held for the necessities and conveniences of life. The socialists denounce the right of property as a human invention, repugnant to the natural equality of men. They claim a community of goods; and preach that poverty is not to be endured with patience, and that the possessions and rights of the rich can be lawfully disregarded. But the Church more wisely recognizes an inequality among men of different degrees in strength of body and of mind, also in the possession of goods; and ordains that the right of proprietorship and of dominion, which comes from nature itself, is

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to remain intact and inviolable to each one. For she knows that God, the author and asserter of all right, has forbidden theft and rapine in such a manner, that it is not allowed even to covet another's goods; and that thieves and robbers, as well as adulterers and idolaters, are excluded from the kingdom of heaven. But the Church, like a good mother, does not therefore neglect the care of the poor, or the relief of their wants. On the contrary, embracing them with maternal tenderness, and remembering that they bear the person of Christ himself, who esteems as done to Himself whatever is done to one of His little ones, she holds them in high honor; comforts them in every way; raises up for them, protects and defends, asylums and hospitals to receive them, to nourish and heal them. She urges the rich, by the most pressing commandment, to distribute their superfluity among the poor; and threatens them with the judgment of God, by which they shall be doomed to eternal punishment, if they refuse to relieve their afflicted brethren. Finally, she consoles and rejoices the hearts of the poor, — now by presenting to them the example of Jesus Christ, 'who, being rich, became poor for our sakes;' and again by recalling His words by which He declares the poor blessed, and bids them hope for the happiness of eternal life. Who does not see that this is the best means of appeasing the long quarrel between the poor and the rich? For the very evidence of circumstances and facts shows, that, if this means is rejected, one of two alternatives must follow: either the greatest portion of mankind will be reduced to the ignominious condition of slaves, as they were long ago among the pagans; or human society will be agitated by continual troubles, and desolated by robbery and pillage, as we have seen even in our own days.

"This being the case, venerable brethren, we on whom the government of the Church has now devolved, after having shown, from the first days of our pontificate, to princes and peoples tossed about by the violence of the tempest, the only harbor where they can find a safe refuge, moved to-day by the extreme peril which threatens, —

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we again raise our apostolic voice, and we conjure them, by their desire for their own security and that of the common weal, that they would listen to the teaching of the Church, which has done so much for the welfare of States, and would remember that the interests of the State and of religion are so united, that every loss inflicted on the latter diminishes by so much the submission of subjects and the majesty of the ruler. And since they know that for the repression of socialism the Church possesses a power which is not to be found either in human laws, or in the restraints of magistrates or the arms of soldiery, let them restore to the Church that freedom which will enable her to wield her power for the common good of human society.

"And do you, venerable brethren, who know the origin and the nature of the threatening evils, labor with all the energy of your souls to impress the Catholic doctrine deeply on the minds of all. Let it be your endeavor, that all may accustom themselves, even from their tenderest years, to cherish a filial love for God and reverence for His name; to yield obedience to the majesty of princes and of the laws; to curb their passions, and to observe the order which God has established in civil and domestic society. Do all that you can to prevent the children of the Church from uniting themselves with that abominable sect, or favoring it in any manner. Let them, on the contrary, by noble deeds and by their honorable conduct in all things, show to the world how happy society would be if it were entirely composed of members like them. Lastly, as socialism seeks its disciples chiefly in that class of men who follow trades or hire their labor, and whose weariness of work more easily tempts them with the desire of wealth and the hope of possessing it, it will be of great use to encourage those associations of artisans and laborers which, founded under the patronage of religion, teach their members to be content with their lot, to endure their toils, and to lead a calm and tranquil life.

"May our endeavors and yours, venerable brethren, be pros-

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pered by Him to whom we are in duty bound to refer the beginning and the end of every good undertaking! The hope of a speedy help is raised within us by these very days in which we celebrate the birth of our Lord, who gives us also the hope of that salutary restoration which he, at his birth, brought to a world grown old in evils and fallen almost to the abyss of misfortune, and promises us the peace which he then announced to men by the voice of his angels. The arm of the Lord is not shortened so as not to be able to save us, nor is his ear become heavy so as not to hear. In these sacred days, therefore, we wish you, venerable brethren, and the faithful of your churches, all happiness and joy; and we fervently implore of Him who gives all good gifts to men, that there may appear anew to us the goodness and humanity of God our Saviour, who snatches us from the power of our enemy, and lifts us up to the dignity of his children. And that we may more speedily and more fully enjoy these blessings, join your prayers to ours, and add to them the intercession of the Blessed Virgin Mary, immaculate in her origin, of St. Joseph her spouse, and of the holy Apostles Peter and Paul, in whose assistance we confidently trust. Meanwhile, as a pledge of the Divine gifts, we impart from the depths of our heart the apostolic benediction to you, venerable brethren, to your clergy, and to all the faithful people.

"Given at St. Peter's, Rome, 28th December, 1878, the first year of our pontificate.

"LEO PP. XIII."

The Holy Father closed the first year of his pontificate (during which, as can be judged from the preceding chapters, he was kept very busily engaged) by celebrating in person, and causing to be celebrated by others, on the 7th of February, 1879, anniversary requiems in commemoration of the death of his pre-

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decessor, Pius IX., in the Sistine Chapel, the Basilicas of St. Peter, St. John Lateran, and St. Mary Major. These services were attended by immense throngs of the faithful, a number of the cardinals, and other dignitaries of the Church and State, all of whom testified by their deep devotion the esteem in which the gentle Pius was held. On the 15th of February, 1879, the Pope proclaimed a general jubilee by apostolic letters running as follows:—

LEO XIII., POPE.

To all the Faithful of Christ to whom these Presents shall come, Health and Benediction in the Lord.

The Supreme Pontiffs our predecessors, according to the ancient usage of the Roman Church, have been wont, from the commencement of their apostolic service, to throw open the treasures of heavenly gifts to all the faithful with paternal liberality, and to prescribe united prayer in the Church, so as to afford to them the opportunity of reaping spiritual benefits, and to urge them to seek the aid of the Eternal Pastor by prayers, by pious works, and by alms to the poor. And that which on the one side was an auspicious gift which the Supreme Pontiffs of religion from the foundation of the apostolic ministry imparted to their children in Christ, and, as it were, a sacred pledge of the love with which they embraced the family of Christ; on the other was a solemn act of Christian piety, and an exercise of virtue by which the faithful with their pastors united with the visible Head of the Church, prayed to God that the Father of mercies would graciously regard, not his flock only, but, to use the words of St. Leo, *the shepherd also of his sheep*, and vouchsafe to aid, protect, and support him.

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With this object in view, we on the approach of the anniversary of our election, following the example of our predecessors, have determined to announce an indulgence in the form of a general jubilee to the whole Catholic world. For, in the first place, we feel how much our infirmity stands in need of an abundance of Divine graces to support us in the arduous ministry which we sustain: the experience of every day shows us how sad is the condition of the time in which we live, and to what tempests the Church is exposed in the present age; and we cannot but fear that greater evils are yet to come, when we see the deterioration in the management of public affairs, the pernicious counsels of impious men, and the signs of heavenly wrath which have already fallen severely upon some.

But inasmuch as the peculiar benefits of a jubilee consist in this, that the stains of the soul are washed away, that works of penance and charity are performed, that the duty of prayer is more earnestly discharged, and as the sacrifices of justice and the prayers which are offered up by the united intention of the whole Church are so grateful to God and so fruitful that they appear to do violence to the Divine goodness, we must entertain a firm confidence that the Heavenly Father will regard the humility of his people, and, remedying the evils which exist, grant the longed-for light and consolation in their affliction. For if, as was said by the same Leo the Great, *our spiritual enemies are overcome by that correction of our faults which is due to Divine grace, the strength of our corporeal enemies also succumbs, and they are weakened by our amendment, who were formidable to us not on account of their own merits, but of our faults.* Therefore we earnestly exhort all the sons of the Catholic Church, and we beseech them in the Lord, to join to ours their prayers, their supplications, their works of Christian discipline and piety, and to zealously avail themselves, with the assistance of God, for the benefit of their own souls and the welfare of the Church, of the graces offered in the jubilee in this time of heavenly mercies.

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Wherefore, through the mercy of Almighty God, and relying upon the authority of the blessed Apostles Peter and Paul, and in the exercise of that power of binding and of loosing which God has conferred upon us, though unworthy, we to all the faithful in Christ residing in our august city, or visiting it, who between the first Sunday in Lent, which is the second day of March, and the first day of June, which will be Whitsunday, inclusively, shall twice visit the churches of St. John Lateran, of the Prince of the Apostles, and of St. Mary Major, and there pour forth their pious prayers to God for some space of time for the prosperity and exaltation of the Catholic Church and of this Apostolic See, for the extirpation of heresies, and the conversion of all who are in error, for the concord of Christian princes, and of the peace and unity of all the faithful people, and for our intention, and shall fast once during the above-named time, using only abstinence food, besides the days not included in the Lenten indult, or otherwise consecrated by the precept of the Church as days of fasting, and having confessed their sins receive the Holy Eucharist, and give some alms to the poor or in aid of some pious work, as may be suggested by the piety of each; and to others dwelling elsewhere than in the above-named city, who shall visit twice, — or, if there be only two churches, three times, or if only one, six times, — during the three above-mentioned months, three churches in the city or place of their abode, or in its suburbs, to be named by the ordinaries of the places or their vicars or officials, or, in the absence of these, by those who exercise the cure of souls, and who shall devoutly perform the other works recited, — grant and concede a plenary indulgence of all their sins, such as is customarily granted to those who in a year of jubilee visit certain churches within and without the above-named city; permitting also that this indulgence may be applied by way of suffrage for those souls which have departed from this life joined to God in charity. Moreover, we empower the ordinaries of each locality to reduce the number of these visits, according to their discretion, in the case of

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chapters and congregations, whether of regulars or seculars, of sodalities, confraternities, universities, or colleges, who may visit the designated churches in procession.

And we grant that voyagers or travellers when they arrive at their homes, or at some other place, when they have performed the prescribed works, and visited six times the cathedral, or principal or parochial church of their home or other place, shall be qualified to obtain this indulgence. And in regard to regulars of either sex who dwell always in cloisters; or to laymen or ecclesiastics, regular or secular, who are in prison or captivity, or disabled by any bodily or other infirmity, who have been unable to perform the above-named works or any of them, — we grant that a confessor approved by the ordinary may commute these for other works of piety, or postpone them to a later time, and prescribe such things as the penitents may be able to perform, with the faculty of dispensing with the communion in the case of children who have not yet been admitted to their first communion.

Moreover, to all the faithful in Christ, as well to laymen as to ecclesiastics, secular and regular, of every order and institute, we grant and concede the privilege to choose to this intent as a confessor any priest officially approved (a privilege which may be used by nuns, novices, and other women dwelling in cloisters, provided the confessor be approved of for nuns), who, during the time indicated, may absolve all persons of either sex who come to him to make their confession with the object of obtaining the jubilee, and of performing the other works necessary for gaining it, for that time only, and *in foro conscientiæ* alone, from all ecclesiastical sentence, whether of excommunication, suspension, or otherwise, from all censures *a jure* or *ab homine* for whatever cause imposed, or inflicted even by the ordinaries of the place, or by ourselves or the Holy See, even in cases reserved in a special manner to the Supreme Pontiff and to the Apostolic See, and which are not included in any other concession, however ample, and from all sins and excesses, however

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grave and enormous they may be, even as we have said from those which are reserved to the ordinaries, to us, and to the Apostolic See, imposing upon them a salutary penance, and enjoining other things required by justice, and, if it be a matter of heresy, all errors being first abjured and retracted; and he may dispense and commute for other pious and salutary works vows, even those consecrated by oath and reserved to the Holy See (excepting those of chastity, religion, and those involving obligation accepted by a third party, or in which a third party might be prejudiced, and penitential vows which are called preservatives from sin unless the commutation be considered to be of such a nature as to restrain from the commission of sin as much as the vow itself), and with regard to penitents in this condition who are in holy orders or regulars, he may dispense from secret irregularity which prevents them from the exercise of the orders which they have received, or from receiving higher orders, provided that it have been contracted only by the violation of censures.

We do not, however, intend by these presents to dispense from any other irregularity, whether caused by act or by omission, or by any public, secret, known, or other incapacity, however contracted, nor to give any power to dispense them, or to re-establish in his former state any one subject to them, even *in foro conscientiæ;* nor to derogate from the constitution, with the annexed declarations, of our predecessor of happy memory, Benedict XIV., which commences *Sacramentum Penitentiæ;* nor shall these presents in any way avail or be applicable to those persons who have been excommunicated by name, suspended, interdicted, or declared to have incurred other sentences and censures, or who have been publicly denounced, unless within the time named they shall have made satisfaction, and become reconciled, where that is necessary, with the parties. But if within the prescribed time they have not been able, in the judgment of their confessor, to make satisfaction, we grant that they may be absolved *in foro conscientiæ*, with the effect of enabling them to receive the indulgence of the jubilee, but enjoining upon them

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the obligation of making satisfaction as soon as they shall be able.

Wherefore, in virtue of holy obedience, by the tenor of these presents, we strictly prescribe and command all and every the ordinaries of the whole world, their vicars and officials, or, in their absence, those who exercise the cure of souls, that as soon as they have received a transcript of these present letters, or even printed copies of the same, they shall publish them, or cause them to be published, throughout their churches, dioceses, provinces, states, towns, districts, and places; and to point out to the people, duly prepared, as far as possible, by the preaching of the word of God, the church or churches to be visited according to what has already been said.

The apostolic constitutions and ordinances notwithstanding, especially those by which the power of absolving in certain cases therein expressed is in such a manner reserved to the Roman Pontiff for the time being, that concessions, similar or dissimilar, of indulgences, and of faculties of that kind — unless there be express mention of them, or a special derogation of them — can profit no one; notwithstanding, also, the rule of not granting indulgences *ad instar*, and notwithstanding the statutes and customs of all orders, congregations, and institutes, even when strengthened by oath, by apostolic confirmation, or by any other authority; notwithstanding, also, privileges and letters apostolic granted, approved, and renewed, to the same orders, congregations, institutes, and their members in any way whatsoever: from all and each of which, in order to the carrying-out of the foregoing, — although of them and of their whole tenor, there should have to be special, specific, express, and individual mention, and not by general clauses conveying the same idea, or although some other expression should have to be used, or any other recognized form should have to be adopted to this effect, — holding their tenor to be sufficiently expressed, and the traditional form to be observed by those presents, we on this occasion specially, nominally, and expressly derogate, all other things to the contrary notwithstand-

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ing. And in order that our present letters, which cannot be conveyed to every place, may the more easily be brought to the knowledge of all persons, we will that in all places and among all peoples the same credit be accorded to copies of these presents, even when printed (provided they be subscribed by the hand of some notary public, and authenticated by the seal of a person invested with some ecclesiastical dignity), as would be accorded to these presents if they were exhibited or shown.

Given at Rome, at St. Peter's, under the seal of the Fisherman, the fifteenth day of February, 1879, and the first year of our Pontificate.

L. CARD. NINA.

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CHAPTER XII.

THE SECOND YEAR OF POPE LEO.

THE second year of Pope Leo's Pontificate, which opened on the 20th of February, 1879, was marked by the visit of a large concourse of the faithful, who crowded into St. Peter's to hear Mass, and offer up their prayers for the preservation of the Pontiff who promised so much for the benefit of the Church and the promotion of the cause of religion. During the day, his Holiness received visits and congratulations from many distinguished personages, including the College of Cardinals, who called to pay their respects, and in whose name Cardinal di Pietro read an address; to which the Pope made an appropriate reply, thanking them for their good wishes, and bespeaking for himself a continuance of their counsel and assistance, in order that he might be encouraged, and enabled to perform his duties fearlessly and faithfully.

On the 20th, the Feast of St. Peter at Antioch, the representatives of the Catholic press throughout the world were admitted to an audience with the Holy

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Father; and on this occasion the Supreme Pontiff made one of those admirable addresses for which he has become famous, and whose profound wisdom, graceful diction, and excellent spirit are beyond all praise. He assured the Catholic journalists that never before was the Church more in need of the powerful aid of the Catholic press than it was at the time he addressed them, when it was beset by perils of all sorts; perils that threatened not alone the sanctity of truth, but which aimed at subverting the whole fabric of state and society. He urged upon them to be valiant in their defence of the truth, to be watchful of the insidious attacks of error and unbelief; but, at the same time, to be moderate and temperate in their use of language, to endeavor to avoid all rancor in their disputes with their adversaries, and to be harmonious among themselves, and faithful to the teachings and views of the Church. "For," said he, "the necessity of this concord appears the greater when we remember, that, even among those who are numbered as Catholics, there are some who take it upon themselves to decide and define on their private judgment public controversies of the gravest moment, which concern even the condition of the Apostolic See, and who appear to entertain opinions which cannot be reconciled with the liberty and dignity of the Roman Pontiff." With the greatest emphasis, the Holy Father then uttered these words: "It is therefore of the utmost

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importance, that no occasion of error may remain, to remind Catholics that the supreme power of the Church, divinely conferred upon Peter and his successors, that it might keep the whole family of Christ in the faith, and conduct them to the eternal happiness of the heavenly kingdom, must, according to the appointment of Christ Himself, be exercised with the fullest freedom; and, to insure this freedom in every part of the world, an all-wise Providence ordained that after the dangers and troubles of the early period of the Church, a civil princedom should be attached to the Roman Church, and preserved intact through a long series of ages, amidst the changes of revolution and the wreck of kingdoms. For this weighty reason, and not, as we have often said, impelled by ambition or the lust of power, the Roman Pontiffs have ever felt it their sacred duty to defend this civil sovereignty from violation or disturbance, and to preserve intact the sacred rights of the Church of Rome; and we ourselves, following the example of our predecessors, have not failed, nor will we ever fail, to assert and vindicate those rights." It can readily be supposed that these words of the Holy Father made a deep and lasting impression on the journalists who had the happiness of listening to them.

Absorbed as his mind was with the complications of European matters, the Holy Father was far from forgetting the Catholic Church in the United States.

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One of the first acts, if not the very first, which (the giving of the cardinal's hat to Archbishop McCloskey excepted) he performed in behalf of the American Church, was to appoint Bishop Charles John Seghers, then of Vancouver's Island, archbishop and coadjutor to the venerable Archbishop Blanchet of Oregon City. Archbishop Seghers is a native of Ghent, Belgium, and an alumnus of the famous Louvain University. He is now again Ordinary of Vancouver's Island; and at the time these lines are being written, he is engaged in visiting the distant missions of Alaska, whence, only a few days ago, word came that he had been assaulted and robbed by an Esquimau or Indian Rob Roy, who has long been in the habit of levying toll on every one who passed his way. Monsignor Seghers, in view of his having been archbishop,—a dignity he resigned in order to return again to the arduous labors of the Vancouver diocese,—enjoys the distinction, which was allowed him by the Pope, and which he is said to be the sole one to possess, of being called Archbishop-Bishop Seghers. He is one of the most pious, indefatigable, and self-sacrificing members of the American hierarchy.

Later on in the year, at the consistory of May 15, he appointed Very Rev. Lawrence S. McMahon, pastor of St. Lawrence's Church, New Bedford, bishop of Hartford, to succeed the late Bishop Galberry; and Rev. John Vertin, pastor of St. Paul's Church, Ne-

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gaunee, Mich., bishop of Marquette and Sault St. Marie, as successor to the deceased Bishop Mrak. Bishop McMahon was born in New Brunswick in 1835; coming, however, to the United States at an early age, and settling with his parents at Charlestown. He made his first studies for the priesthood at Holy Cross College, Worcester, Mass. When that institution was destroyed by fire, the future bishop went to Montreal, and, after remaining there for a time, entered St. Mary's Seminary, Baltimore, where he made his course of philosophy under the direction of the Sulpician Fathers. He next visited Aix in France, where he continued his theological studies; and finally went to Rome, where, having finished his course, he was raised to the dignity of the priesthood in 1860. Father McMahon returned to the United States soon after his ordination, and was assigned, by the late Bishop Fitzpatrick, to the Cathedral of the Holy Cross, Boston. During our civil war, he acted as chaplain of the Twenty-eighth Massachusetts Regiment, and on his return from the war was assigned to the pastoral charge of the Church of St. Thomas Aquinas, Bridgewater, Mass. In July, 1865, he was appointed pastor of St. Lawrence's Church, New Bedford, Mass., where he labored until made bishop. He was made vicar-general of the Providence diocese in 1872 by the late Bishop Hendricken. His brother, Rev. John W. McMahon, is pastor of St. Mary's, Charlestown, Mass.

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Right Rev. John Vertin is a native of Doblice, Austria, where he was born in 1844. He came to this country in 1863, and was ordained three years later. His first mission was at St. Ignatius' Church, Houghton, and dependent missions. In the following year he succeeded Father Brown as pastor, and was alone in his work. He continued to minister to the wants of the Catholics of that region for five years; when, in 1870, the Right Rev. Bishop Mrak transferred him to the pastoral charge of St. Paul's Church, Negaunee, Mich., where he was still doing the work of his Master when the news reached him, that he was appointed by his Holiness, Pope Leo XIII., to succeed the Right Rev. Dr. Mrak in the see of Marquette, Mich.

Still later on in the year, at the consistory of Sept. 22, the Pope issued a brief appointing Rt. Rev. Francis Leray administrator of the archdiocese of New Orleans, La., with right of succession; and Rev. J. B. A. Brondel, bishop of Vancouver's Island. The former has since succeeded to the New Orleans see, and the latter has been transferred to the vicarate of Idaho.

But the most important act, perhaps, of Leo XIII., during the second year of his pontificate, was his issuance, on Aug. 4, 1879, of a bull beginning *Æterni Patris Filius*, in which he declared that in all Catholic schools the study of philosophy and theology should be based on the system adopted by St. Thomas.

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So well pleased were the American prelates with this utterance of the Holy Father, that on the 20th of February, 1880, Cardinal McCloskey of New York, Archbishop Williams of Boston, Wood of Philadelphia, together with their fourteen suffragan bishops, united in writing Pope Leo a letter, in which they said, —

"MOST HOLY FATHER, — We have read with the greatest joy the encyclical letter which your Holiness addressed in the month of August last to the bishops of the Catholic world, exhorting them to excite the zeal of the clergy and of all other learned men in favor of the philosophical and theological doctrine and method of St. Thomas. . . . You have clearly perceived, and you prove beyond a doubt, that it is impossible to meet the errors which crowd in upon us from every side, unless we return to the ancient methods of philosophy in our schools. For, since men of rebellious minds and unbridled license of opinion have rejected the teachings of the Fathers and the guidance of St. Thomas, it is hardly possible to tell how many and what monstrous errors have taken possession of the schools of philosophy. . . . On our part, we promise to second your desires to the best of our power. We will see that no school or seminary of higher studies in our dioceses shall fail to imbue its students with the pure doctrine of St. Thomas; and we thank you, Most Holy Father, for your vindication of the great Doctor of the Church, and for your efforts to promote the true progress of all science."

The bull in full is given below as a perpetual memory of the great homage the Pope paid to the great doctor and saint, for whose teachings he always had the profoundest regard and reverence, and of

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whose doctrines he is himself one of the foremost and most faithful exponents. An encyclical which won such high praise from the American hierarchy is surely worthy of a place in these pages. Here it is in its entirety: —

"*To all the Patriarchs, Primates, Archbishops, and Bishops of the Catholic world, in grace and communion with the Apostolic See.*

"VENERABLE BRETHREN, — *Health and Apostolic Benediction.* The only begotten Son of the Eternal Father, who appeared on earth to bring salvation and the light of wisdom to the human race, evidently conferred a great and wonderful benefit on the world when he bade His apostles, as He was again about to ascend into heaven, 'Going, teach ye all nations,' and left the Church which He had founded as the supreme ruler of all peoples. For those men whom truth had made free, had to be preserved in that truth; nor could it be expected that the fruits of the heavenly doctrines through which salvation comes to man should last long, unless Christ our Lord established a perpetual supreme teaching body to instruct the minds of men in the faith. The Church being, then, once built on the promises of its Divine Author, and imitating his charity, so fulfilled His behests as to continually keep in view, and desired chiefly to enforce religion and ceaselessly combat error. To this end, indeed, tend the ever-watchful labors of the bishops, the laws and decrees of councils, and, most of all, the daily solicitude of the Roman Pontiffs, whose right and office it is, as the lawful successors of the blessed Peter, prince of the Apostles, to teach and confirm their brethren in the faith. Hence, as the minds of Christians are mostly deceived, and the purity of faith corrupted in men by a vain and false philosophy, as the apostles tell us, it has become the pressing duty of the Supreme Pastors of the Church to promote true

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science with their every energy, and with more than ordinary foresight to take care that all human discipline conform to the rule of Catholic faith, and more especially philosophy, as on it alone depends, in great part, a correct knowledge of the other sciences. Of this, among other things, we ourselves briefly spoke when first, venerable brethren, we addressed you in our encyclical letters; but now the very weighty and growing importance of the matter, and the condition of the times, urge us again to consult with you about introducing a plan of philosophical studies which may fitly meet the wants of a sound faith, and be at the same time in harmony with the dignity of the human sciences.

"If any one take pains to think a while on the bitterness of our age, and try to account in his mind for those things which occur around him in private and in public, he will assuredly find that the fruitful source of present and anticipated evil may be traced to a wrong knowledge of Divine and human things, which, originating in the schools of philosophy, crept gradually into every grade of society, and was afterwards adopted by a common consent. For, since it is innate in the nature of man to follow reason as his guide, if his intellect sin in any thing, his will easily yields thereto; whence it happens that pernicious opinions, whose root is in the intelligence, quickly control and pervert human actions. On the other hand, if the mind of man is sound and strongly imbued with true and solid principles, it is productive of many advantages, both for the individual and general good. Yet we do not attach that much power and authority to human philosophy as to judge it equal to a complete overthrowing and uprooting of every form of error, and for this reason: when, for instance, the Christian religion was first established, the world was restored to its primal dignity, not so much by spreading the admirable light of faith in the persuasive words of human wisdom, as in the showing of the spirit and power; so also now it is to be hoped, that, the darkness of error being removed by the omnipotent power and help of God, the minds of

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men may once more be disposed to repentance. Nor, in the accomplishment of this object, are these national means to be despised or set aside, with which, in disposing of all things fitly and sweetly, God, in his goodness, supplies the human race; and amongst these means the rightful use of philosophy holds the first place. For God did not impart to the human mind the right of reason in vain, nor has the light of faith either extinguished or diminished it: on the contrary, it has only perfected it, and by increasing its powers has made it capable of the greatest things. Wherefore it is, that, in recalling nations to faith and salvation, the plan of Divine Providence itself seeks the aid of human science; and to this day the monuments of antiquity bear witness to the wise and prudent care with which the most distinguished Fathers of the Church reduced it to practice. Nor were they wont to give reason the fewest and least important parts in the rule of science; as is very truly stated by the great Augustine, who says that by the aid of science a most healthful faith is begotten, nourished, defended, and strengthened.

"In the first place, then, philosophy, if properly understood by scientists, does, in some manner, lead the way to the true faith, and quietly prepares the mind of the student for the reception of revelation. Hence it has not inaptly been called by the ancients the first step to Christian faith, the prelude and aid of Christianity, and teacher of the gospel.

"And, in every thing appertaining to Divine things, a most benign God has wisely disclosed, by the light of faith, not only such truths as are beyond the reach of the human intellect, but has even revealed some which are not at all impervious to reason, so that, God's authority assisting, they might readily be known by every one, without any admixture of error; whence it is that some truths which are either divinely proposed to our belief, or are clearly knit together with the doctrine of faith, have been known to the pagan philosophers by the light of reason, and by them elucidated and

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defended by fitting arguments. 'For the invisible things of Him, from the creation of the world, are,' as the apostle says, 'clearly seen, being understood by the things which are made; His eternal power also, and divinity; and the Gentiles, not having a law, show, nevertheless, the work of the law written in their hearts.' Now, it is exceedingly opportune to turn, as is plain, these truths to the use and advantage of revealed doctrine, although discovered by the pagan philosophers themselves, and make human wisdom and the testimony of our enemies contribute to the support of Christian faith; and this method of argument is not new, but very old, and has been often used by the holy Fathers of the Church. Nay, more: even the venerable witnesses and preservers of religious traditions recognize a certain form and figure of this thing in the fact that the Hebrews, when leaving Egypt, were ordered to take with them the vessels of silver and gold and precious vestments, that, changing the object of their use, these articles, which had hitherto subserved the purposes of superstition and the most degraded rites, might be dedicated to the religion of the true Deity. Under this head, Gregory of Neocæsarea praises Origen for having ingeniously availed himself of the choicest pagan writings, which, as so many weapons snatched from the enemy, he turned with a rare skilfulness to the patronage of Christian learning and the overthrow of superstition. And this same line of argument is admired and approved of in the works of Basil the Great, both by Gregory Nazianzen and Gregory of Nyssa; Jerome commends it very much in Quadratus, a disciple of the apostles, and in Aristides, Justin, Irenæus, and several others. 'Do we not see,' says Augustine, 'what a surfeit of gold, silver, and apparel Cyprian, the mildest of doctors and most blessed of martyrs, carried out of Egypt? How much did Lactantius, Victorinus, Optatus, and Hilary accomplish? And, not to speak of the living, see what so many Greeks have achieved in the same direction.' But if natural reason so extended this rich field of learning before it had been fertilized by the power

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of Christ, how much more fruitful will it be after the grace of the Saviour has renewed and increased the powers of the human mind? Who is it, therefore, who cannot see how plainly and feasibly this method of reasoning opens the way to faith?

"Nor is the benefit accruing from this style of argumentation confined to these limits; and, indeed, in the language of Divine wisdom, the folly of those men is severely reprehended, who 'by these good things that are seen could not understand Him that is, nor by attending to the works have acknowledged who was the workman.' In the first place, then, one great and glorious result of human reason is, that it demonstrates there is a God; 'for by the greatness and the beauty of the creature the Creator in them may be seen, so as to be known thereby.' Next, it shows that God excels in each and in every degree of perfection. First of all, in infinite wisdom, from which nothing lies hidden, and in perfect justice, which no evil propensity can ever overcome; and, therefore, God is not only truth, but the very truth that cannot be deceived nor deceive; from which it clearly follows, that human reason reconciles the fullest faith and authority with the Word of God. In like manner it declares that the doctrine of the gospel was distinguished, even from the beginning, by some wonderful signs as sure guaranties of a certain truth; and accordingly every one who attaches faith to the gospel does not attach it rashly thereto, as one would to well-known fables, but gives up to Divine authority his intelligence and judgment with a submission which is altogether reasonable. Nor must we be understood to esteem as of little importance the fact that reason, as the Vatican Synod declares, sets up conspicuously the establishment of the Church of Christ 'on account of its wonderful propagation, its renowned sanctity, its inexhaustible fruitfulness in all places, its Catholic unity, and its invincible stability, which is a great and continual motive of its credibility, and an unanswerable proof of its Divine mission.'

"A solid basis is thus established; yet a steady and varied prac-

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tice of philosophy is needed to enable sacred theology to take up and put on the nature, habit, and quality of a true science. For in this noblest of sciences, there is a pressing need that the many and divers parts of heavenly doctrine be collected together so as to form one body, and that each part be nicely fitted to its own place, and, being deduced from special principles, all be linked together by an appropriate bond; finally, that each and singular be confirmed by its own arguments, and those such as could not be gainsaid. Nor is it meet to pass over in silence, or make little or no account of that more accurate and deeper knowledge of things which are believed, and of that somewhat keener insight of the mysteries of faith, which St. Augustine and other Fathers praised and endeavored to acquire, and which the Vatican Synod declared to be most beneficent. And, in fact, it is certain that this knowledge and insight are more easily and fully acquired by those who unite to integrity of life and faith a mind for study which has been cultured by philosophic discipline; and the more particularly so is this evident, as the same Vatican Synod teaches, when the thorough understanding of the sacred dogmas must be looked for, on the one hand, 'from the analogy of those things which are known naturally, and, on the other hand, from the mutual relation of the sacred mysteries to each other and to the last end of man.'

"It is, moreover, the office of philosophic study to guard religiously truths divinely transmitted to us, and to resist those who dare to oppose them. Hence it is the greatest honor for philosophy to be called the bulwark of faith and the stronghold of religion. 'Verily it is,' as Clement of Alexandria testifies, 'in itself a perfect doctrine, and needs no patron, inasmuch as it is the power and wisdom of God. The aid of Greek philosophy did not strengthen truth, but only weakened the arguments of sophists, and repelled their cunningly devised subtleties, so that it is aptly called the ditch and rampart of truth.' In reality, as the enemies of the Catholic name, in their attack on religion, borrow much of their arsenal of

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philosophy, so in turn the champions of the Divine sciences help themselves plentifully from the stores of philosophy with such means as may enable them to defend the dogmas of Revelation. Nor is it any small triumph for Christian faith if we consider that the same weapons which human reason had artificially designed to do mischief are by the same human reason powerfully and skilfully wielded to the discomfiture of the enemy. St. Hilary relates, writing to Magnics, that this species of religious warfare was adopted even by the Apostle of the Gentiles: 'Paul, the leader and irrepressible orator of the Christian army, pleading in the interests of Christ, artfully twists a casual inscription into an argument for the faith; for he had learned from the true David how to wrench the sword from the hand of the enemy, and cut off with its blade the head of the haughty Goliah.' And the Church itself not only persuades but commands the doctors of Christianity to seek this assistance from philosophy. In latter times, the fifth council of Lateran decided 'as wholly false every assertion contrary to the truth of enlightened faith, for the reason that truth never contradicts truth,' and instructed the teachers of philosophy to give their closest attention to the study and solution of dangerous problems. S. Augustine justly remarks, that 'if reason turn against the authority of the Divine Scriptures, however keen it be, it fails in its likeness to truth, it cannot be true.'

"But in order that philosophy may be found equal to the task of producing the precious fruits we have mentioned, it is important that there be no defection from that path entered upon by the ancient Fathers, and which the Vatican Council indorsed by the solemn voice of authority; when, for example, it is distinctly understood that very many truths of the supernatural order are to be accepted which far transcend the acumen of the greatest minds. Human reason, sensible of its own weakness, must not dare to essay any thing greater than itself; nor deny these truths, nor measure them by its own power, nor interpret them at will; but rather accept them

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with an entire and humble faith, gain the highest place of honor it is possible for it to attain, and by its fidelity, even as a handmaid and servant to the heavenly doctrines, attain them in the goodness of God by some means or other. But in all these leading doctrines which the human intelligence can naturally apprehend, it is only meet that philosophy use its own method, principles, and arguments, — not in a way, however, which may seem to boldly undervalue Divine authority. Nay, when it is plain that these truths which became known by revelation have a fixed force in truth, and those which are hostile to faith are opposed to right reason, then the Catholic philosopher should understand that he violates the rights of faith and reason if he draws any conclusion opposed to revealed doctrine.

"Indeed, we know there are some who, extolling the powers of human nature extravagantly, maintain that the intelligence of man loses its native dignity once it submits to Divine authority, and bowing itself down, as it were, to the yoke of slavery, is stayed and hampered in its march to the summit of truth and excellence. Such opinions as these are full of error and deception, and at length only lead men to the height of their folly and criminal ingratitude to spurn the more sublime truths, and willingly reject the Divine favor of faith which is the source of every good that permeates civil society. For the human mind is hemmed in by certain lines, and these exceedingly straitened: it is prone to a multitude of errors, and to an ignorance of many things. On the contrary, the Christian faith, resting on Divine authority, is the surest mistress of truth; and whoever follows it falls not into the snares of error, 'nor is tossed about on the waves of doubtful opinions.' For this reason it is, that those who bring to the study of philosophy a dutiful submission to Christian faith are the best philosophers; since the splendor of Divine truths taken into the mind assists the intelligence, and, instead of lessening in any degree its dignity, only imparts to it much more of nobility, acumen, and solidity. Whenever brilliancy of talent is

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directed to the refutation of errors adverse to faith, and in supporting whatever is in unison with it, the reason is fittingly exercised, and with the greatest advantage: for in the former the causes of error are pointed out, and the faulty arguments which bolster them up readily discovered; whilst in the latter the value of every reason in proof of faith is duly weighed, so as to carry persuasion to every sincere mind. To deny that the industry and practice acquired by this method of disputation does not increase the wealth of the mind and expand its faculties, or to maintain that the distinction between truth and falsehood contributes nothing to the development of the mind, is in itself necessarily absurd. Deservedly, therefore, does the Vatican Synod note, in these words, the exalted benefits bestowed on reason through the instrumentality of faith: 'Faith frees and protects reason from errors, and supplies it with diverse knowledge.' Therefore it is the duty of man, if he is wise, not to be fault-finding with faith, as inimical to reason and natural truths; but be more than ever grateful to God, and heartily delighted that, amid so many sources of ignorance and waves of error, a most holy faith shines upon him, which will lead him, as a friendly star, beyond all fear of wandering, and safely conduct him to the harbor of truth.

"But if you examine, venerable brethern, the history of philosophy, you will find that all we have said above is sustained by fact. And, indeed, many of the ancient philosophers, who lacked the boon of faith, even those who were esteemed the wisest amongst them, grossly erred in many things. To mention only a few, you are aware how often they taught doctrines as false and unsound as they were uncertain and doubtful: concerning the true nature of the Divinity; the primal origin of things; the government of the world; the Divine knowledge of future events; the cause and principle of evil; the last end of man; eternal happiness; the virtues and the vices; and like doctrines, a true and perfect knowledge of which was indispensable to the human race. On the other hand, the Doctors and Fathers of the Church, clearly understanding from the counsel of the

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Divine will that Christ, who was 'the power of God and the wisdom of God,' and in whom 'are hidden all the treasures of wisdom and knowledge,' was to restore human science, began to examine the books of the old philosophers, and to compare their teaching with revealed doctrines; and whenever they met any truth in word or wisdom in thought, this they culled with most prudent care, and either corrected or rejected every thing else. For as God in His providence raised up brave martyrs, prodigal of life, to defend the Church against the tyranny of its persecutors, so, too, He matches with false philosophers and heretics men distinguished for their learning, and who guarded the treasury of revealed truths by the very aid of human reason. From the very beginning of the Church, therefore, the Catholic doctrine overcame the very bitterest of its enemies, who, scouting the dogmas and institutes of the early Christians, taught a plurality of gods; that the world lacked a first cause and principle; that the tide of events was directed by a blind power or chance necessity, and not regulated by the wisdom of Divine Providence. At this very moment, learned men, known as 'apologists,' quickly grappled with the teachers of these irrational doctrines, and, with faith leading the advance, constructed arguments from human reason to prove that only one God, excelling in every perfection, was to be worshipped; that all things were made from nothing, by Omnipotent Power; and that every thing was sustained, directed, and moved towards its proper end, by Omnipotent Wisdom. As chief amongst these 'apologists,' St. Justin, martyr, holds the first rank. He it was who critically examined the most celebrated academies of Greece to ripen his experience, and at a later day made open confession; who, when he foresaw that truth could only be drawn from revealed doctrine, embraced it with such earnestness of soul as to remove calumnies, to defend it with vigor and fluency, and reconcile to it many of the arguments of the Greek philosophers.

"Quadratus, Aristides, Hermas, and Athenagoras distinguished themselves in this department much about the same time. Nor

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had Irenæus, the hero-martyr and Bishop of Lyons, achieved less glory in the cause. His is the honor of having vigorously refuted the preposterous opinions of the Orientals, and of having explained the Gnostic doctrines then spread throughout the Roman Empire, and, as Jerome testifies, 'defined the origin of all heresies, and from what schools of philosophy they emanated.' And who is not acquainted with the controversies of Clement of Alexandria, whom Jerome, already quoted, thus honorably mentions? 'What is it,' he asks, 'that is untaught in these controversies? Nay, is not philosophy itself rent in twain?' Indeed, he wrote on an incredible variety of subjects, with a view to establish the history of philosophy, the practice of the art of dialectics, and to effect a long-wished-for harmony between reason and faith. Next to him came Origen, a man renowned as a teacher in the schools of Alexandria, and deeply versed in the learning of the Greeks and Orientals, and the indefatigable author of many voluminous works explanatory of sacred literature, and remarkably opportune in their illustration of the sacred dogmas. And although these works, as now extant, are not altogether free of error, yet they embrace a large range of subjects which, in number and solidity, tend to advance the natural truths. Tertullian combats the heretics by the authority of the sacred writings, and, changing the weapons of attack, confounds the philosophers by philosophy, and so ingeniously and learnedly outwits them as to be able to confront them openly and boldly in these words: 'We are not surpassed, as you imagine, either in science or controversy.' Arnobius also, in his published books against the Gentiles, and Lactantius, chiefly in his 'Divine Institutions,' strive, with like eloquence and power, to rationally persuade men of the dogmas and precepts of Catholic wisdom, and to win them back, not by the overthrow of philosophy, as was the wont of the academicians, but partly by using their own arms, and partly by taking advantage of the mutual differences between the philosophers themselves. In their writings, as left us, on the human soul, and the Divine attri-

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butes, and other questions of great moment, the great Athanasius and Chrysostom, the prince of orators, are, in the judgment of every one, so excellent, that little or any thing needs to be added to their subtility and copiousness. And if, in recounting each one, we weary not, we will add to the number of the truly great men already mentioned the names of Basil the Great and the two Gregories, who left Athens, the home of the sciences, thoroughly versed in the intricacies of the schools of philosophy, only to use this wealth of learning, thus fashioned by each one to his own purpose, when fired with zeal, in the refutation of heresy and defence of Christianity. But from all these apologists, Augustine appears to have deservedly carried off the palm of excellence, as one of unusually powerful endowments, and, skilled in its fulness in sacred and profane science, warred bitterly against all the errors of his time with a like profound faith and learning. What point in philosophy has he not reached, — yea, rather, that he has most carefully investigated, — whether in disclosing to the faithful the greatest mysteries of faith, and defending them against the vain attacks of the enemy; or when, after wiping out the devices of the academicians and Manicheans, he lays in safety the base and superstructure of human science, or traces out the manner, origin, and cause of the evils which afflict man? How much has he written on angels, the soul, the human mind, free will, religion, beatitude, time and eternity, and discussed with subtility the nature of mutable bodies! After this time, John Damascene, in the East, follows in the footsteps of Basil and Gregory Nazianzen; and in the West, Boetius and Anselm profess the doctrines of Augustine, and greatly enrich and extend the domain of philosophy.

"Next came the doctors of the Middle Ages, the 'scholastics,' who began a work of the greatest magnitude; namely, to gather together the rich and abundant harvest of learning found scattered in the huge tomes of the Fathers, and, thus garnered, to lay them aside in one place for the use and convenience of posterity. And here, venerable brethren, it is pleasing to open out more in detail, and

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in the words of a most learned man, our predecessor, Sixtus V., the origin, growth, and excellence of scholastic training: 'By a Divine dispensation of Him who alone bestows the spirit of wisdom and of understanding, and who, throughout the long chain of ages, endows and provides His Church, as needs be, with new graces and new helps, a system of scholastic theology has been devised by a large number of our most learned men, and which two doctors have especially distinguished, — the angelic S. Thomas, and the seraphic S. Bonaventure, highly renowned professors of this faculty, cultivated and adorned by a high order of talent, patient study, great labor and care, and, having well arranged and clearly explained it, left it to posterity. And the knowledge of so salutary a science, flowing as it does from the exuberant fountains of sacred literature, of the Sovereign Pontiffs, of the Fathers and Councils, must always assuredly be the greatest help to the Church, whether it be in the wisely understanding and truly interpreting the Scriptures, or in usefully reading and safely explaining the Fathers, in detecting and refuting the various errors and heresies; but in these latter days in which we have fallen, or those dangerous times described by the apostle, when proud and impious men, seducers wandering away from truth, rush into every excess, leading others into error, it is a pre-eminent duty to strengthen the dogmas of Catholic faith, and combat heresy.' And although these words seem to point only to scholastic theology, it is clear they have a bearing, too, on philosophy and its praises. Indeed, these very characteristics which cause scholastic theology to be so dreadfully feared by the enemies of truth, namely, as the same Pontiff adds, 'that fitness and mutual connection of things between themselves; that cohesiveness of causes; that order and plan as of soldiers in battle-array; that solidity of argument; these sharp controversies, and pellucid distinctions and definitions, through which light is distinguished from darkness, and truth from falsehood, and the lies of heresy covered up under countless cunning tricks and delusions, — are, as a vesture

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rent in pieces, exposed and laid bare.' Now, we say that all these admirable and wonderful prophecies are only to be found in a correct use of that philosophy which the scholastic masters, after much pains-taking and wise counsel, were accustomed to adopt even in theological controversies. Besides, when you consider that it is the singular privilege and province of scholastic theologians to unite, in closest ties, human and Divine science, it is certain that theology, in which they excelled, will not obtain its due meed of honor and attention in the opinions of men if it betrays a lame, imperfect, and superficial philosophy.

"Now, as prince and master, Thomas Aquinas far outshines every one of the scholastic doctors. 'For, whilst he had,' as Cajetan remarks, 'the deepest veneration for the holy doctors of antiquity, he shared, so to speak, the intellect of all of them.' Thomas gathered together their doctrines, scattered about like the members of a body, enlarged them, put them in methodical order, and made such copious additions to them that he may be rightly and deservedly regarded as the glory and matchless defender of the Catholic Church. Of a docile disposition, his memory pliable and retentive, his life perfect, an intense love of truth, very rich in Divine and human sciences, he nourished like the sun the whole universe by the warmth of virtue, and filled it with the lustre of his learning. There is no part of philosophy that he has not handled fully and thoroughly. He has treated so clearly of the laws of reasoning, of God and incorporeal substances, of man and the senses, of human acts and their principles, that nothing is wanting under these heads, neither in his ample store of questions, nor in his neat arrangement of the parts, nor in his choice method of proceeding, nor in the solidity of his principles, nor in the strength of his arguments, nor in the perspicuity and propriety of his diction, nor in his peculiar faculty of explaining the most abstruse things.

"It may be further added, that the Angelic Doctor drew philosophical conclusions from the purport and principle of things, which

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he spread far and wide, and shut up, as in their own breasts, the seeds of almost infinite truths to be disclosed in an opportune time, and with happiest results, to more modern masters. The line of argument, also, which he used in the refutation of error, was his own; so that he warred single-handed against all the errors of former ages, and supplied the most invincible arms to scatter to the winds all those which in the course of time and change might spring up in the future. Moreover, in distinguishing reason especially from faith, as is proper, he acceptably harmonized one with the other, as to conserve the right, and consult the dignity of both to such an extent that reason was borne on the wings of Thomas so near the pinnacle of human perfection that it dare scarcely mount any higher, whilst faith cannot be honored by reason with any more valid arguments in its favor than it has secured through the instrumentality of Thomas.

"Hence some most learned men, distinguished alike in the fields of theology and philosophy, and particularly those of earlier times, having sought out with invincible zeal the immortal works of Thomas, devoted themselves to their study, not so much for the purpose of acquiring a polished education, as to be interiorly nourished by his angelic wisdom. It is admitted that nearly all the founders and lawgivers of the religious orders have directed their subjects to study, and most conscientiously, the doctrines of S. Thomas, and with this warning, that no one depart with impunity one tittle from the footsteps of so great a man. To omit the Dominican family, who glory in this great master as by right their own, we find that Benedictines, Carmelites, Augustinians, the Society of Jesus, and many other holy orders, are bound by this law, as their statutes prove.

"And here the mind turns with much pleasure to the celebrated schools and academies which once flourished in Europe; namely, at Paris, Salamanca, Alcala, Douai, Toulouse, Louvain, Padua, Bologna, Naples, Coimbra, and in other places. Every one knows how the great name of these academies increased in their day, and how in matters of weightier moment they were consulted, and their decisions

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in most cases obeyed. It is, moreover, now known for certain, that in all these vast establishments Thomas reigned supreme as in his own kingdom; and the minds of all, both teachers and pupils, in wonderful unison, abided by the decision and authority of this one Angelic Doctor.

"But what is of greater importance and to our purpose, the Roman Pontiffs, our predecessors, have discoursed on the wisdom of S. Thomas in the most flattering terms and commendations of praise. Clement VI., Nicholas V., Benedict XIII., and others, witness the fact that the Universal Church was enrolled by his admirable doctrines; S. Pius V. admits that by this same doctrine heresy, confounded and attainted, was sent adrift, and the world was freed daily from the most pestilential errors; others, with Clement XII., declared that the most abundant blessings were bestowed upon the Universal Church by his writings, and affirmed that he was to be honored with the very same honor which was paid to the greatest Doctors of the Church, as Gregory, Ambrose, Augustine, and Jerome; others, again, did not hesitate to propose S. Thomas as the great model to be followed in safety by academies and higher lyceums. And in this connection the words of the blessed Urban V. to the Academy of Toulouse are worthy of mention: 'We wish, and by the tenor of these presents enjoin, you to follow the doctrine of the blessed Thomas as most truthful and Catholic, and that you study to amplify it with all your might.' This example of Urban was followed by Innocent XII. in the Louvain University of Studies, and in the Dionysian College of Granda. To these verdicts of the Sovereign Pontiffs may be added, by way of accumulative evidence, the testimony of Innocent VI.: 'Except the canonical writings, his [Thomas's] has, above all others, a fitness of expression, a style of diction, an honesty of opinion, that those who hold to it are hardly ever found to have strayed away from the line of truth; and he who has impugned it has ever been looked upon as wanting in truth.'

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"Even the Œcumenical Councils, in which shone the most brilliant wisdom of the world, vied in doing honor to Thomas Aquinas. In the Councils of Lyons, Vienna, Florence, and that of the Vatican, Thomas assisted, and you might almost say presided, at the deliberations and decrees of the Fathers; contending with irresistible power and happiest results against the errors of the Greeks, heretics, and rationalists. But Thomas's chiefest and special honor, and one he shares not in common with any of the Catholic Doctors, is, that the Fridentine Fathers, in the midst of the conclave, for order's sake, desired to place the *Summa* of the Aquinate on the altar beside the books of Sacred Scripture, and the decrees of the Sovereign Pontiffs, that they might seek therein counsel, guidance, and light.

"Finally, it seems that to this incomparable man was also reserved the honor of forcibly drawing from the very enemies of the Catholic name a dutiful submission, respect, and admiration. For it has been discovered that the leaders of heretical factions openly boasted that they would be a match for all the Catholic Doctors, 'and, entering into the contest, conquer and destroy the Church,' if only the works of Thomas Aquinas were removed out of reach. An empty boast, indeed, on their part, but not an empty admission. For these reasons and motives, venerable brethren, the oftener we look at the excellency, power, and signal advantages of his philosophical system, so highly esteemed by our elders, the more are we inclined to judge it an act of sheer rashness to have failed to give him his due meed of honor always and everywhere; and the more so, since daily experience, and the judgment of great men, and, best of all, the suffrage of the Church, favored the study of scholastic philosophy. Therefore a new style of philosophy succeeded and supplanted, here and there, the old, lacking those desirable and salutary fruits so much needed by the Church and civil society. In the sixteenth century the Reformers undertook to philosophize without any respect to faiths, seeking and giving by turns the power of investigation, according to each one's will and caprice. Whence it

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happened, that all sorts of philosophies multiplied beyond measure, and a variety of opinions, adverse one to the other, sprang up, even on matters of greatest importance, in the realm of human knowledge; and from this multitude of opinions very often came hesitancy and doubt; and from doubt, as any one can see, the minds of men easily slipped into error. And as most men are carried away by example, this desire of innovation seized in some places on the minds of some Catholic philosophers, who with great ill-advice, and to the detriment of the sciences, so underrated their inheritance in the schools of ancient wisdom as to prefer to strive after the new rather than increase and perfect the old by the new. And as this many-sided doctrine rested on the will and authority of every teacher, its foundation was changeable, and for this very reason left us a weak and tottering philosophy, instead of one like the old, which was stable, firm, and strong; and, if found at any time unable to cope with its enemies, it had to admit the cause and fault was its own. In speaking thus, however, we do not intend to chide the ingenious and learned men who bring to the study of philosophy, industry, erudition, and a mine of new inventions; for we understand well that all this adds to the storehouse of knowledge. But great care must be taken that too much time and labor be not given to this industry and erudition. The same may be said of sacred theology: it can be illustrated and made to do good, as one likes, by the manifold help of erudition; but there is the greatest need of handling it after the severe method of the scholastics, so as to preserve in it the combined strength of revelation and reason, and make it 'the invincible shield of faith.'

"With the very best of reason, therefore, have the many admirers of this philosophic system, when recently directing their attention to the introduction of a practical philosophy, restored the far-famed doctrine of Thomas Aquinas, and now study and have studied how to maintain it in all its pristine glory. With a like good-will, very many of your own order, venerable brethren, have entered on the

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same path, as we have learned to the great joy of our soul; and all of whom we heartily praise, and pray to persevere in their praiseworthy undertaking. Verily, we say to all of you individually, there is nothing for which we have a greater longing or desire than to see you help liberally and plentifully all classes of students to the purest streams of wisdom ever flowing from the rich perennial lore of the Angelic Doctor.

"But how to accomplish this, as we wish with all our heart, many things must be attended to. First, as in these days, the Christian faith is usually opposed by the contrivances and cunning of a certain false philosophy. All our youth, and especially those hoping to enter the service of the Church, should for this reason be supplied with a strong, wholesome food of doctrine, that valiant in strength, and provided with sufficiency of armor, they may be early accustomed to bravely and learnedly defend the interests of religion, and be always ready, according to the advice of the Apostle, 'to give every one who seeks a satisfactory reason for the hope which is in us,' 'and to exhort in some doctrine and convince the gainsayers.'

"Next, there are many men whose minds are alienated from the faith, who hate Catholic customs, and admit reason to be their only teacher and guide. Now, in order to cure such men, and bring them in favor with Catholic faith, there is nothing, it appears to us, more opportune, outside the help of God, than the solid doctrine of the Fathers and scholastics, who point out with such clearness and force the firm foundations of faith, its Divine origin, its unshaken truth, the arguments on which it rests, the benefits it conferred on the human race, its perfect harmony with reason, to bend the most unwilling and refractory minds to its yoke, as is abundantly proven. Again, we see the great danger which now threatens domestic and civil society from the plague of perverse opinions, and how much more peaceable and secure would either be if a sounder doctrine were taught in the academies and schools, and one more in conformity with the general teaching of the Church, such as is found

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in the works of S. Thomas Aquinas; and then his treatises on the modern system of liberty, which, in our time, is tending to license, on the Divine origin of authority, on the laws and their binding force, on the fatherly, just government of sovereign princes, on obedience to the higher powers, on mutual charity to all; these, to wit, and other subjects of a like nature, treated of by Thomas, have a great and invincible influence in rooting out these new principles of right, which are recognized as dangerous to order, peace, and public safety.

"Lastly, there is every hope of much good resulting to every form of human culture, and the promise of many advantages from the following of the plan which we have proposed to ourselves; namely, the restoration of philosophical discipline to its former state. For the fine arts usually borrow their method and system from philosophy equally as from wisdom as a guide, and draw from it, as from a common fountain, the spirit of life. Fact and constant experience teach that the liberal arts flourished best when the honor of philosophy remained intact and its judgment revered; and they became neglected and almost forgotten only when philosophy tended to error, or was wrapped up in obscurities. So, too, the physical sciences, so much in vogue now, and which by their ingeniously contrived inventions have everywhere excited so much merited attention, will have not only nothing to lose, but much to gain, by the restoration of the ancient philosophy. For in their use and improvement, the mere consideration of facts and study of nature is not enough; but after the facts are established, it is needful to go a step higher, and sedulously employ every means in finding out the nature of corporeal things, investigating the laws and principles by which they are governed, and in tracing up their system, their unity in variety, and their mutual affinity in diversity. To all these investigations, scholastic philosophy, if handled with skilfulness, will bring power and light and empire.

"And while on this subject, it is pertinent to remark that it is

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only after philosophy has been grossly and viciously perverted, that it sets itself up against the improvement and progress of the natural sciences. As soon as the scholastics, adopting the system of the early Fathers, found in their studies on anthropology that it is only through the medium of sensible things that the human intelligence is led to the knowledge of things without body and matter, this at once was understood, — that nothing was more useful to the philosopher than a careful investigation of the secrets of nature; and they devoted much time and labor to the study of physics. This they confirm by their own example: for S. Thomas, the blessed Albertus Magnus, and other great masters of scholasticism, did not give themselves up so entirely to the study of philosophy as not to devote much attention to the study of nature; nay, many of their writings and discoveries in this department are still extant, and which much later masters approve of and declare to be consonant to truth. Besides, at this very day many celebrated professors of the physical sciences admit that between the defined and accepted conclusions of modern physics, and the principles of philosophy, there is no opposition worthy the name.

"Whilst, therefore, we plainly declare in advance, that whatever has been said to the purpose, or invented or developed to advantage, be accepted with a generous and grateful heart, we most earnestly beseech you, venerable brethren, to restore and extend far and wide the golden wisdom of S. Thomas for the glory and defence of the Catholic faith, the good of society, and the improvement of all the sciences. We say the wisdom of S. Thomas; for if there is any thing questioned with overmuch subtlety by the scholastic doctors, or treated of with too little consideration, or found less in harmony with the well-known doctrines of modern times, or, finally, in any sense not probable, it is not by any means our intention to offer any thing of this kind for imitation to the people of our age. Meantime, let the teachers intelligently chosen by you study the doctrine of S. Thomas Aquinas, with a view to

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gently instil it into the minds of their pupils, and, above all things, to set forth conspicuously its solidity and excellence; and that the academies, either now instituted or hereafter to be instituted by you, defend, explain, and use it in refutation of the hardiest and most wide-spreading errors. And, lest it happen that the counterfeit supplant the genuine, and the impure instead of the pure waters be drunken down, provide in time that the wisdom of Thomas be drawn from its own fountains, or from streamlets running directly from the fountain itself, and which are adjudged fresh and pure by the positive and unanimous verdict of learned men; but especially guard the minds of youth from those rivulets which are said to flow hence, but which, in reality, are swollen in volume by unpleasant and unwholesome waters.

"We know, venerable brethren, by experience, that all our efforts will be in vain unless 'the God of all knowledge,' as he is styled in the Scriptures, bless our undertaking, and in which we are told, 'Every best gift and every perfect gift is from above, coming down from the Father of Lights;' and again, 'If any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not, and it shall be given him.' In this, also, we only follow the example of the Angelic Doctor, who never sat down to read or write until he had first propitiated God in prayer, and who freely confesses that whatever he knew is not to be attributed so much to his own study and labor as to the Divine goodness: wherefore, with humble and united prayer, let us beg of God together, that he send down upon the children of his Church the spirit of science and knowledge, and open their minds to the understanding of wisdom. And in order to obtain the more abundant fruits of Divine goodness, let us employ with God the most efficacious patronage of the Blessed Virgin Mary, who is called the Seat of Wisdom; and at the same time let us use, as intercessors, the most pure spouse of the Virgin, the blessed Joseph, and the great Apostles Peter and Paul, who renovated the whole world, corrupted

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by the impure state of error, and filled it with the light of their heavenly wisdom.

"Finally, relying on the hope of the Divine assistance, and trusting to your pastoral zeal, we impart affectionately in the Lord the apostolic benediction, the harbinger of every heavenly gift, and test of our benevolence, to you, venerable brethren, and to all your clergy, and to the people intrusted to your care."

We close the account of the second year of the Pope's Pontificate, by announcing that on the 28th of October, 1879, he appointed Rev. Aegidius Junger bishop of Nesqualy, Washington Territory, *vice* Bishop A. M. A. Blanchet, resigned; and transferred Bishop William H. Elder from Natchez to Cincinnati, where he became coadjutor, with the right of succession, to the Archbishop Purcell, who has since deceased. The first-named bishop, Dr. Junger, was born in France, while Archbishop Elder is a native of Baltimore. On the 10th of February, 1880, the Holy Father issued an encyclical on marriage and divorce, in which, among other things, he said, —

"Venerable brethren, that these teachings and precepts concerning Christian marriage, which we have thought it our duty to communicate to you by the present letter, apply as much to the preservation of civil society as to the eternal salvation of men. God grant that, the more valuable these teachings are, the greater may be the docility with which they are received, and the more prompt the submission they will meet with in the minds of men! To this end, let all ardently and humbly pray for the aid of the Blessed and Immaculate

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Virgin, in order that, having inspired submission to the faith, she may aid mankind as mother and guide. And let us with the same fervor beseech Peter and Paul, the princes of the Apostles, the conquerors of superstition, the sowers of truth, that the human race may be saved by their protection from the outburst of human errors."

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The Famous College of the Propaganda, Rome.

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CHAPTER XIII.

POPE LEO'S THIRD YEAR.

THE two years of his Pontificate which had already elapsed gave abundant evidence that the conclave of cardinals made no mistake when it elected Cardinal Pecci the successor of Pius IX. It is doubtful if the whole annals of ecclesiastical history furnish an instance of a greater and more brilliant success than Leo XIII. achieved during the first twenty-four months that he occupied St. Peter's chair. To a rare discernment of what the exigencies of the Church and the age demanded, he added a firmness which enabled him to pursue the right course in spite of all the obstacles that impeded his path, and a gentleness of disposition which impelled him to use mild means to accomplish his purposes, whenever it was possible for him to do so, and which seldom failed to win him friends, even among the ranks of those who were politically or otherwise opposed to him. In his dealings with the governments of Europe, which had antagonized the Holy See so bitterly during the last year of his predecessor's life, the Pope was especially fortu-

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nate and successful. Already the German Emperor and chancellor showed a disposition to soften the rigors of the Kulturkampf, and to treat the German Catholics with more fairness and justice; Russia maintained more friendly relations with the Holy See than it formerly had done; China and Japan were courteous in their communications; and even England showed a disposition (though selfishness was the motive which prompted her action) to secure the influence of the Papacy for the purpose of settling the disputes into which she had been dragged by her refusal to treat the Irish people fairly. Of this, however, more in its proper place. We have already seen how the Pope, during his second year, proclaimed the Angelic Doctor, S. Thomas, the patron of the Christian schools where philosophy and theology were taught. Not content, however, with the first brief he issued on this question, his Holiness published the following proclamation on the same subject: —

"It is a custom at once founded on nature, and approved by the Catholic Church, to seek the patronage of men celebrated for their sanctity, and the examples of those who have excelled in, or attained, perfection of some kind, so as to imitate them. For this reason a large number of religious orders and of literary societies have already desired for a long time, with the approbation of the Holy See, to choose for their teacher and patron S. Thomas Aquinas, who has always shone like the sun in wisdom and in virtue.

"Now, as the study of his doctrines has in our day everywhere increased, numerous requests have been made to have him assigned

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by this Apostolic See as the patron of all colleges, academies, and schools throughout the Catholic world. Many bishops have manifested that this was their desire, and they have sent us special or united letters looking to this end. The members of many academies and learned societies have sought the same favor through humble and urgent supplications.

"It was deemed advisable to defer satisfying the ardor of these prayers and supplications, that they might increase in number; but the opportuneness of this declaration appeared after the publication made last year, on the same day, in our encyclical letter on the 'Restoration in Catholic Schools, of Christian Philosophy according to the spirit of the Angelic Doctor, St. Thomas Aquinas.' Indeed, bishops, academies, deans of faculties, and *savants* from all parts of the earth, declared with one accord, and as it were with one voice, that they were, and would continue to be, docile to our prescriptions; that they even desired, in teaching philosophy and theology, to follow altogether in the footsteps of St. Thomas; they declared, too, that they are, like us, convinced that the Thomist doctrine possesses to an eminent degree a singular power and virtue for remedying the evils which afflict our age.

"We, then, who have for a long time earnestly desired to see all schools flourish under the protection and patronage of so excellent a master, in view of the formal and so striking manifestation of a general wish, deem that the time has come for adding this new honor to the immortal glory of Thomas Aquinas.

"Now, here is the chief and a summary of the reasons by which we are actuated: it is, that St. Thomas is the most perfect model Catholics can propose to themselves in the various branches of science. In him, indeed, are centred all the lights of heart and mind which justly command imitation; a learning most fecund, most pure, and perfectly ordered; a respect for faith, and an admirable harmony with divinely revealed truth; integrity of life, and the splendor of the most exalted virtues.

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"His learning is so vast, that, like the sea, it contains all the wisdom that comes down from the ancients. He not only fully understands every thing that was said of truth, every thing that was wisely discussed by pagan philosophers, by the Fathers and Doctors of the Church, by the superior of men who flourished before his time; but he added to it, completed it, classified it, with such perspicuity of kind, such perfection of method, and such propriety of terms, that he seems to have left his successors nothing save the faculty of imitating him while depriving them of the possibility of equalling him.

"There is this also to be considered: that his doctrine, being formed, and as it were armed with principles of wideness of application, meets all the necessities, not of one period alone, but of all times; and it is fully calculated to overcome the errors that are continually cropping up. Sustained by its own power and its own worth, it is invincible, and strikes its adversaries with the greatest alarm.

"We must appreciate none the less, especially in the judgment of Christians, the perfect accord of reason and faith. Indeed, the holy Doctor demonstrates with evidence that truths of the natural order cannot be in discord with truths accepted upon the Word of God; that, consequently, to follow and to practise the Christian faith is not a humiliating and despicable debasement of reason, but a noble obedience which sustains the mind, and raises it to grander heights; finally, that reason and faith both come from God, not to be in opposition to each other, but that, being united together by a bond of friendship, they may materially assist each other.

"Now, the model of this union and of this admirable accord is to be seen in all the writings of the blessed Thomas: because there may be seen at one time, dominating and shining forth, reason, which, preceded by faith, has attained the object of its researches in the investigation of nature; at another, faith, explained and defended by the aid of reason, in such a manner, however, that they each preserve their force and dignity intact; finally, when the subject requires it, both march side by side like allies against their common

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enemy. But, if it has always been most important that an accord exist between reason and faith, it has become all the more so since the sixteenth century; for, at that time, men began to sow the seeds of a liberty exceeding all law and limit, which has led human reason to repudiate openly all Divine authority, and to seek in philosophy for weapons wherewith to undermine and combat all religious truths.

"Finally, if the Angelic Doctor is great in wisdom, he is none the less so in virtue and in sanctity. Now, virtue is the best preparation for the exercise of the powers of the mind and for the acquisition of wisdom; those who neglect it falsely imagine they have acquired a solid and fruitful wisdom, because 'wisdom will not enter into a malicious soul, nor dwell in a body subject to sins' (Wis. i. 4). This preparation of the soul, which proceeds from virtue, existed in St. Thomas not only to an excellent and eminent degree, but in such a manner that it merited to be divinely marked by a striking sign. Indeed, having come out victorious over a very strong, voluptuous temptation, this most chaste youth was permitted by God, as a reward for his courage, to wear a mysterious cincture around his loins, and, at the same time, to experience an entire extinction of the fire of concupiscence. Thenceforth he lived like one exempt from all contagion of the flesh, and could be compared to angelic spirits no less for his innocence than for his genius.

"For these reasons, we deem the Angelic Doctor in every respect worthy to be chosen as the patron of all students. And in cheerfully pronouncing this judgment, we do so with the idea that the patronage of this most great and holy man will be most effective in the restoration of philosophical and theological studies, to the great advantage of society. For, as soon as Catholic schools shall have placed themselves under the direction and tutelage of the Angelic Doctor, we shall see the easy progress of true wisdom, drawn from sure principles and developing itself in a rational order. Pure doctrines will beget pure morals both in public and in private life; and good morals will result in the salvation of nations, in good order,

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peace, and general tranquillity. Those who devote themselves to sacred sciences, so violently attacked in our day, will find in the works of St. Thomas the means for fully demonstrating the foundations of the Christian faith, of enforcing supernatural truths, and of victoriously defending our most holy religion against the criminal assaults of her enemies. All human sciences will understand that they will not, on that account, be interfered with or retarded in their onward march; but, on the contrary, stimulated and increased. As for reason, all causes for dissension having disappeared, it will return to friendship with faith, and will take it for a guide in the search after truth. Finally, all men thirsting after knowledge, fashioned after the example and precepts of so grand a teacher, will accustom themselves to a careful preparation for study by integrity of morals; and they will not pursue that knowledge which, separated from charity, puffs up minds and leads them astray, but that which, 'proceeding from the Father of Lights and the Master of Sciences,' leads back to Him.

"We have been pleased, also, to ask the advice of the Sacred Congregation of Rites upon the subject; and, their unanimous opinion being fully in accord with our wishes, by virtue of our supreme authority, for the glory of Almighty God and the honor of the Angelic Doctor, for the increase of learning and the common advantage of human society, we declare St. Thomas the Angelic Doctor, the Patron of Catholic Universities, Academies, Faculties, and Schools; and we desire that he be by all regarded, venerated, and honored as such. It is understood, however, that nothing is changed for the future in the honors and rank given to saints whom academies or faculties may have selected as special patrons."

Early in the third year of his Pontificate, the Pope held a consistory in the Vatican, in which he renewed a good deal of the former splendor of such meetings.

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Five cardinals, among them the Nuncios of Paris, Madrid, Vienna, and Lisbon, were then given their hats, and took their oaths of office.

The seventh day of March, 1880, being the Feast of St. Thomas, was naturally made the most of by the Pontiff, who had proclaimed the Angelic Doctor the patron of the Christian schools. That year was, moreover, the fiftieth anniversary of the one when, on St. Thomas Aquinas' Day, the Holy Father himself had been given the doctor's cap; and on that account a number of learned prelates, including the heads of many colleges, academies, universities, and seminaries, waited on the Pope to assure him of their homage, and to thank him for his proclamation of St. Thomas as patron of all Catholic institutions.

Fully three thousand people attended the audience which the Pope held that day, and in which, in reply to the addresses made to him, he renewed his declaration that the Angelic Doctor's teachings furnished the best model and means of rebuilding up the shattered foundations of society, and also of promoting the interests of Christian science. The devotedness of Leo XIII. in urging the claims of St. Thomas's teaching is one of the most distinguishing traits of his Pontificate; and for that reason the author has deemed it advisable to give in full the letters of the Pope in reference to this subject, as these furnish an insight into the motives which prompted the Pope's action,

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and show in what great esteem and veneration he holds the saintly teacher under whose patronage he wishes all Christian schools to be placed. The one given in this chapter was not issued until October of the third year of the Pope's Pontificate; but, as the subject may not be referred to again, it was thought advisable to give it here.

For the same reason is subjoined here the address which the Pope made on the 7th of March, 1880, — the Feast of St. Thomas Aquinas, — to the speech of congratulation read him on that day, in the grand ducal chamber of the Vatican, by Monsignor Tripepi. Here is the Holy Father's reply in full: —

"Your presence is very gratifying to us, and is to us a source of great joy, dear children, distinguished and eminent as you are in all branches of learning, and assembled here this day, consecrated to the memory of the Angelic Doctor, Thomas of Aquin, to testify your devotedness to and veneration for this Apostolic See, and for the common Father and Master of all Christians. The affectionate and wise words which your respected president has spoken in your name have also been to us the occasion of great consolation. We must, in truth, rejoice, and be especially thankful to God, in that so many eminent men deem it a supreme duty to unite distinction in learning with the love of religion, and to cultivate human sciences whilst venerating with no less zeal the Divine authority of Jesus Christ and of his Church. Therefore we congratulate you on your wisdom and on your courage, dear children, who hereby make profession of your conviction that obedience to faith presents no obstacle to the dignity of human reason, but rather ennobles it; for men will better comprehend the truth, and will hold to it more stead-

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fastly, if the Divine light of faith previously illumines their minds in their eagerness for knowledge. Those who deny or do not comprehend this truth are indeed to be pitied, for they are astray on a question of the highest importance. There are very many who make little account of revealed truths, or who reject them altogether, because they imagine that they cannot be reconciled with the teachings of human knowledge, and with modern opinions. They even vigorously assail the power which the Church has received from God, because they consider it incompatible with the rights recently claimed for civil society, with the sovereignty of princes, and with the prosperity of nations. If we diligently seek the source of these errors, it will be found that it consists chiefly in this: that in our age, when the studies which have nature for their object are cultivated with so much ardor, the more abstract and loftier sciences are gradually passing into deeper neglect. Some are almost altogether forbidden; others are treated with contempt and levity, and, what is still more deplorable, they have been disfigured by perverse principles and by monstrous extravagances. Hence has resulted the almost complete extinction, in many minds, of the most important truths; and a general evil, not alone to individuals, but also to society. The very principles of what they call 'modern rights,' and of whose disastrous effects many states are deriving the sad experience, are built upon the patent errors of a false philosophy: such, for instance, as the absolute supremacy of human reason; the equality of the rights of truth and error; the equality of all religions; unrestricted liberty, or rather the license of daring and doing every thing, now asserted to be the right of all mankind. In the midst of such a great intellectual commotion and confusion, its most opportune remedy is to be looked for in a sound and solid philosophy, wisely and carefully cultivated. This is what appears to be the most fitted and the most perfect for encountering the errors that have been engendered by the foolish philosophy of our own era, and for insuring, on the other hand, the firm foundations of order, equity,

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and justice, in which the peace of the state, the safety of the people, and true civilization will always safely rest. We have, as you are aware, spoken at length of the necessity of this restoration of philosophy to its true place, in the encyclical letter addressed by us, in the course of last year, to all the bishops of the world. We have taught and shown that the best philosophy to follow is that which, by his genius and by his toil, St. Thomas of Aquin — rich in all the treasures of ancient wisdom — has left to us, and which has achieved, throughout succeeding generations, so much renown for those who have adopted it, whilst winning glory for the great colleges of Europe, and contributing to the development of all science. In seeing us re-erect in honor the teaching of St. Thomas and the scholastics, people have said that we were desirous to lead men back to the uncivilization of past ages, as if we were deploring the maturity and perfection of our own times. Yet what is it we are doing? We are proposing as a model a man in whom all that was virtuous and wise shone out with a peculiar lustre; a man profoundly versed in all human and sacred knowledge; a man whom so many ages have magnificently honored, whom the praises of the Church and the judgments of its Pontiffs have so singularly elevated, and who has been compared to the angelic spirits themselves. Are we not, then, doing a work of utility, rather than of injury, in proposing for the imitation of those who cultivate learning and the arts, the masters and men of old who have been so distinguished in their every branch? Thereupon, on this solemn day, on which you expect from us some words of instruction, accept from us these words which we are now about to briefly address to you. Without being novel, they may be important and opportune. And, firstly, as philosophy owes every thing to Christian faith, let it employ all its resources in aiding it as far as it can. Faith never has been, and never could be, the enemy of philosophy; for God, the Author and Creator of faith and of reason, has so constituted them as that there should be between them the bonds of close relationship. And hence it is that the

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Church has been always foremost in maintaining and encouraging the study of the sciences. Now, this perfect accord of faith and of reason shows itself nowhere more remarkably than in the works written by the prince of philosophers, Thomas of Aquin. Endeavor, therefore, to enlarge each day the number of those who follow the teaching of so great a master; and in the study of his teachings, take it as a rule to adopt the opinions which assert themselves through the admirable fitness and clearness of his words, and not those which a preconceived view, different from the common and approved view, might suggest to you. In fine, following the example of St. Thomas, devote yourselves with ardor to the study of the sciences which have nature for their object. In this department of knowledge, the discoveries and experiments of our own times are justly the admiration of contemporaries, and will be the subject of lasting eulogy for posterity. But in the study of the sciences, beware of imitating those who criminally pervert new discoveries into means of attacking revealed as well as philosophical truths: rather be thankful to God, in that he has deigned to reserve for men of our own era the great glory and, so to speak, the great privilege, of enriching on a large number of points, by their industry, the inheritance of useful matters bequeathed to us by our ancestors. Fix deeply in your hearts, and religiously cherish, these few words of counsel which this occasion has enabled us to address to you. You know, dear children, that all the bishops of the Catholic world have, as it were, with one single voice, borne testimony that in the matter of which we are speaking they will co-operate, as in every thing else they have been in the habit of doing, by desire and by deed, in our intentions. Let your activity and devotedness correspond with their zeal. We have a firm assurance that this re-establishment of the studies which we have proposed to you will be a powerful element of salvation for the people and for the peace of the Church. In the happy accomplishment of this undertaking, may the heavenly help of the Angelic Doctor come to your succor. We soon purpose, in compliance with

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your request, to solemnly constitute him the patron of all Catholic institutes of science and of art. Finally, may the apostolic benediction — which from the depth of our heart we give to you, to the colleges, the academies, the seminaries, and all in whose name you, men of such eminence, have spoken to us to-day — increase your energy, and strengthen your ardor."

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CHAPTER XIV.

THE DOCTRINE OF ST. THOMAS.

IN order that the reader may have some idea of what the teachings of St. Thomas, so highly praised by Leo XIII., are, the following brief synopsis of them is inserted here. During the lifetime of the Angelic Doctor, the intellectual movement which he was destined to lead to a successful issue came to a crisis. The activity of the human mind was directed towards reasoning upon every subject that came under its notice, and it may easily be supposed that without a guide it led to many excesses and errors. Moreover, the greatest philosopher of antiquity, whose writings were becoming known, was in the hands of the enemies of Christianity, and was turned against the Church. It was assumed as a matter of course, that the great and valuable system of Aristotle was inconsistent with religious truth. A dangerous contradiction was thus insinuating itself between nature and grace, between faith and reason. This led to a further evil, — to the idea that the philosophical method was alien to the Church's mind, and that to be a Christian

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and at the same time a philosopher was impossible. Many great men had seen the drift of things, and had labored to show the perfect agreement which existed between all orders of truth; but it was St. Thomas who arrested the movement at its height, and turned it to the defence of the Church. He took Aristotle, and made him serve the cause of Christianity. He showed how all that was really true in that philosopher's system was not only consistent with, but even supported and justified, revealed truth; and that the most comprehensive system of philosophy known was incomplete without religion and the word of God. Aristotle had made an exhaustive system of natural truth, from his own observation. St. Thomas made a system, one and comprehensive, of natural and supernatural truth; piecing together the truths of reason and those of faith, and showing how they correspond to and require each other. He showed how nature has no meaning without grace, and how grace requires nature as a foundation to rest upon. He thus crowned the great work which had engaged the labors of so many years and of so many eminent men, and won the human intellect and reason to the side of Christian truth.

The philosophy of Aristotle, which St. Thomas thus subdued to Christ, obtained its influence because it was true. Men felt that it exactly described the relations and qualities and causes of most of the truths in

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the natural order. Many errors were mixed up in it, but on the whole it was the most comprehensive and exact system ever yet elaborated. In the early ages of the Church, however, Aristotle had been looked upon with suspicion and dislike; and the Fathers generally regarded Plato with greater favor. The reason for this lay not in the works of Aristotle, so much as in the interpretation attached to them, dominating the pagan world. Aristotle was a thorough pagan in his life and character, with none of the sublime greatness of Plato. It was therefore natural that his own life should be taken as the commentary upon his works, and that they should be assumed to be, on their author's account, opposed to the religion of the Cross. The pagan spirit filtered through the letter, and opposed itself, in its sullen hardness, to the meek and pure spirit of Christianity. Such a spirit, expressing a life more than a book, was a great reality; and the Church could do nothing but oppose it. Argument was out of place; and Christian philosophers, in its presence, took little trouble to discover how far Aristotle's life was inconsistent with his writings. A man's book is of little effect against himself; and accordingly it was not till Aristotle's fame and name were dead, that his book rose to a position in the Christian world such as he had never dreamed of, and served a cause such as he had never loved. Again it was seen how little a book can do against a spirit and a life. Chris-

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tianity had existed for more than a thousand years. During that long period, it had laid its foundations deep, and had grown up over the ruins of heathendom. A new world had arisen, founded and cemented by apostles, martyrs, and confessors; a system which was a living thing, which had shown and proved its strength and its independence of human support. The Church had triumphed over and crushed the spirit of Aristotle: she now subdued his work to her service. By the interpretation which Christianity was thus enabled to infuse into this philosophy, those who had fondly hoped to turn it to other accounts were defeated; and Aristotle became from henceforward the champion of the Church, and the text-book of the Christian schools. The interpreter who did this work was St. Thomas, and so well was it done that from that time Aristotle never again was used against the Church. Wherever the scholastic philosophy was honored, Aristotle was studied: wherever it was despised, he was neglected.

St. Thomas could not have accomplished this great work unless the Aristotelian system had been true. Error cannot serve truth; but it required a vast genius to see clearly through the mist of prejudice, to trace its way through the mingled truth and falsehood, separating one from the other, and apportioning to truth its proper place. St. Thomas adopted the system of Aristotle, therefore, because on the whole it was true, and because it was being turned against the

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Church. This was one element of his own system, which he enriched by independent observation of natural facts. The other and chief element, for the sake of which he labored, was the faith taught to him by the Church. He learned this from her as her simplest member learned it; and it rested upon the same basis, — upon her word. The one element he could grasp by his own reason: the other was as much hidden from him in its first principles as from the little child, and he could only receive it on testimony. Nevertheless, he grasped it with a strength of reasonable faith which made it more certain to his mind than any truths he could see for himself. It was this receiving, and this grasp of the faith, which rendered his work possible; for he was thereby placed in possession of absolutely certain truths, which he could treat philosophically although he had not received them by reason. And yet reason had its part also, because it showed the reasonableness of belief. With these elements St. Thomas built up the mighty *Summa Theologica*, in which the truths of Christianity are explained, classified, and justified, and every possible objection against them is exploded. This work is the most marvellous exhibition of speculative thought and reasoning power ever given to the world. It unites faith and reason, and secures philosophy as the handmaid of dogma. We need not recount the praise lavished upon it by popes, councils, saints, and learned men;

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for the recent encyclical sums up the tradition of all ages. Neither can we stop to weigh the exact value of the approbation which the Church has given to the doctrine of St. Thomas. It is enough for the present to remark that no other philosophical doctrine has been equally commended; and, likewise, that this approval is given to what is essentially a *philosophy*. It is not a list of truths; it is not the tracing of a tradition: it is a mental standpoint and a scientific method. In referring, therefore, to the doctrine of St. Thomas, we do not mean his particular opinions, so much as his method. Philosophy can never have the same value to the Church as doctrine, because doctrine is the object of philosophy, without which it could not exist. Her first care is for the faith which will save us, whether we reason upon it or not; but if we do reason upon it, it is of vital importance that we should do so properly, in right order, with an eye to all the elements to be considered, and with an understanding how far it is reasonable to go, and when investigation must be fruitless. St. Thomas is the great master in this art of sacred reasoning. He shows us how, first of all, to grasp the truth with a strength that is truly supernatural because it comes from faith; and when we have grasped it with no uncertain hold, he shows us how to examine its outlines, to search its details, and to look into its nature: and this with reverence as well as keenness, with depth as well as humility.

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In his own example he shows us best how to fulfil this delicate and important task. In him we see the reasoning powers in exercise with a freedom which is nowhere surpassed, and at the same time with a reverence that proves we are listening not to a sophist, but to a master of the true and Christian wisdom. St. Thomas teaches us *how* to do all this, how to form conclusions, to distinguish truth and falsehood; how, in short, to think clearly, boldly, practically, for ourselves, without injury — nay, with service — to the faith. The object of St. Thomas, therefore, was to explain the faith by reason as far as it can be explained, that we may entertain an intelligent notion of its mysteries. We do not receive the faith by our own reasoning powers, otherwise it would be no longer faith, but mere science; but we can reason upon the grounds of faith and upon the objects of faith by showing that they are not impossible or improbable, and how they agree with the works of nature, and are justified by analogy. Reason may even go farther, and show how certain mysteries are legitimate deductions from other revealed truths.

St. Thomas is, of course, not the only saint and doctor who has had this purpose in view. But this may be said: that he, above all others, set it before him as the formal and direct object of his life, and that his method, or way of doing it, has been commended beyond that of others.

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We have already said that the doctrine of St. Thomas means particularly his philosophical method. This method must have its principles of construction; and our readers may ask, What are these?

The method of St. Thomas may be characterized as *objective*. He looks out upon truth with the eye of a large and luminous common-sense, observes it, receives it as a disciple, understands it, and makes it his own so thoroughly that he can bring it down to the level of ordinary men. He pays no attention to subjective notions, unless he can find their objective counterpart and their law. A notion may be simply a distorted shadow. It can never be its own justification, apart from the truth it is supposed to reflect. This is the first great difference between St. Thomas and un-Catholic philosophers. The latter take their subjective sensations, their fancies and emotions, and, starting with them as principles, they reconstruct the universe in harmony with them. St. Thomas regards this method as false and dangerous, and as inevitably leading, if pushed home, to conclusions adverse to the faith. He, as much as any one, maintains the dignity of man, and even says that the senses, properly applied, cannot deceive; but he does not forget that man is fallen, nor that man is far from sure to apply his reason or his senses properly, whatever his good intentions may be. Reason is true, but in conformity to truth. It is not safe, even when it is not wrong, to

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take it as a principle. It is this love of unity and law, which leads him to trace all our ideas to exterior sources. The mind is like a bright mirror, which reflects truth; and so well adapted is it for this office, that in reflecting truth it is inevitably correct and even infallible: but when we come to the practical question, we must ask, Who can absolutely guarantee that the reflection in our minds is a perfect reflection? Although for practical purposes we can take it as sufficiently correct, nevertheless, our prejudices and bias are so strong that they may impair the image of truth, and give to it a shape that has no real counterpart. Hence the danger, to say the least, of taking our ideas as universal laws.

A leading principle in St. Thomas's method is that of causality. That every thing has a cause, is a true Thomistic axiom. Every creature is part of the universal network of law and order. It depends on something else; it can only be understood when its cause is known. His proof of the existence of God is based upon this principle; and we may say that it is the same proof, scientifically drawn out, which takes hold of the human mind in its universal aspect, according to the doctrine of the Apostle, "The invisible things of God by the things which are made are understood."

It would take more space than we have at our disposal, to draw out all the principles of St. Thomas's

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method. It may be shortly described as the *a posteriori* method. It is the method which proceeds cautiously, in order, and, we must add, scientifically, from known facts to their known relations and to their known causes. It is a method which admits no assertion and advances no conclusion without a proof; which proceeds upon the principle that the universe is one and harmonious, and is ruled by law. All *a priori* assumptions and foregone conclusions are alien to the method of St. Thomas. They may not be false; but they are out of order, only accidentally right, and dangerous as a method of reasoning. St. Thomas did not invent this method himself. He learned it from the great classical thinkers, from Aristotle and St. Augustine; and he handed it on, more precisely systematized and amplified, to swell the tide of true scientific discovery.

We mentioned the objective character of this method, as being its first mark. A true objective method, as our readers have already perceived, depends upon moral as well as upon intellectual qualities; and it was in these qualities, as a Christian and a saint, that St. Thomas had the advantage over Aristotle. It was not only in his moral character that he possessed this advantage, but in his clear knowledge of that truth which is the keystone of the moral and highest order of truths, — the knowledge of the personal God. The truth of personality is the supreme

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truth which our Divine Lord brought upon earth and gave to man, as the principle of his perfection as well as of his worship. St. Thomas possessed this truth as a heathen philosopher could not; and it is a cardinal axiom of his method, that, if we wish to understand, we must bring our person into complete subjection to the personal God. It is this principle which makes his philosophy Christian, and raises it so infinitely above all others which are founded upon truth of a lower order.

Although the doctrine of St. Thomas means principally his method, there are many positive doctrines of the Church which he has vigorously and ably defended. We may mention his magnificent proof of the procession of the Holy Ghost from the Father and the Son, his unfolding of the beatitude which the glorified soul enjoys, and especially his treatise on the Holy Eucharist. These occur in his last and greatest work, the *Summa Theologica*, which, in a manner, contains all the rest. His works, which are printed in twenty folio volumes, comprise treatises on all subjects, from the education of children up to the vision of God in heaven.

The moral qualities of his works, and especially of the *Summa*, are as conspicuous as their intellectual greatness. The charm and unction of the style are so attractive, the tenderest love so breathes forth through the scholastic form, that many have found the *Summa*

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to be the best spiritual reading, and have derived from it increase of love as well as increase of light. It is this angelic poetry and feeling which Cardinal Newman refers to: "Such poets as are born under her shadow, she [the Church] can even make schoolmen of, as she made St. Thomas, till logic becomes poetical;" and Father Rawes does not hesitate to say that he considers the *Summa* "the greatest epic poem that ever was written."

The broad humanity, the fresh common-sense, of St. Thomas, make such expressions as these perfectly just. No man had less liking than he for useless subtilties and refinements. He wrote for a practical purpose, with facts ever in view. He makes truth not only persuasive and attractive, but he makes it live, so that it supports our steps, and becomes a motive of daily conduct. It is this union of light and love, this incomparable wisdom, which has given St. Thomas his name and power. He is the master of truth, because he was its humble disciple. Sometimes he even appears to play and disport himself with it, in his freedom of spirit.

It is remarkable that St. Thomas is the only one of the doctors and theologians of the Church who has formed a school, in the proper sense of the word. One reason is, that, first of all, his teaching is true, although this is not peculiar to himself. The chief reason is, that his teaching is extremely easy to un-

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derstand. A critic in the "Dublin Review" called him "probably the clearest writer who ever lived." It is the gift of teaching, of bringing the highest truths to the level of the ordinary mind, which has made his doctrine so efficient an instrument of education. Great thinkers, without this gift, are, in an intellectual sense, solitary. The people admire them; but they do not take their principles as motives for their ordinary conduct, because they cannot think with them. But St. Thomas is surrounded with a throng of listeners who have not his eagle gaze, but who can see the bearing of his teaching upon common facts; and while he comes down to them, he thereby in some degree lifts them up to himself.

Perhaps the world has never seen a more eminent body of intellectual men than the school of St. Thomas. Plato and Aristotle had their disciples; but the disciples of St. Thomas, whilst they were men of cultivated and powerful minds, had the advantage of faith, and a knowledge of the unseen world.

Cardinal Manning has remarked of the scholastic philosophy: "Beyond all doubt, this philosophy is the most solid and subtile system which the human intellect has ever elaborated by its own unaided force;" and the school of St. Thomas stands foremost in the scholastic philosophy.

This school is composed, first of all, and, so to speak, naturally, of the Dominican Order, which en-

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joins upon all its members the duty of following the doctrine of St. Thomas, not only in substance, but, as far as possible, even in choice of terms, in phrase, and mode of expression.

A writer in the "Dublin Review," a short time ago, declared that St. Thomas and Albert the Great were commanded by members of the episcopate to turn their attention and genius to the investigation of truth. We have never understood who these mythical personages were. Honor to whom honor is due. The credit of the achievements of St. Thomas, so far as they can be traced to direction, is to be given to the Dominican Order, which discovered his vast genius, and made every effort and sacrifice for its development, with what results the world well knows. To his authority the Order has ever been faithful. St. Thomas has always been equally honored at home. But the school of St. Thomas is by no means confined to the Dominican Order. It includes all those who profess to follow his teaching, such as the Society of Jesus, and other distinguished Orders who are bound thereto by rule, and others who follow him by choice.

The doctrine of St. Thomas, flowing through the many channels which opened before it, at one time attained to a supremacy which has had no parallel before or since. It seemed to take possession of the chair of truth, and to speak in the voice of the Church. As the Pope says in his encyclical, "One would have

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believed he saw Thomas taking part in the Councils of Lyons, Vienna, Florence, and the Vatican, — even presiding, in a certain sense, over the deliberations of the Fathers."

It would be an interesting task to trace the influence of St. Thomas's doctrine upon the after-course of philosophy and theology. To the Catholic mind, it will seem a truism to say that the tradition of philosophy belongs to the Church, and is handed down by her philosophers and theologians, and that it does not belong to the secular and infidel thinkers, who do but perpetuate the tradition of folly condemned in Holy Writ: "Dixit *insipiens* in corde suo, non est Deus." The tradition of the world is that of the corrupt heart, — of the wishes of fallen man: that of the Church is the tradition of reason. The highest and purest Catholic tradition has been the Thomistic; and when we gaze upon the Thomistic tradition, flowing, like the Father of Waters, amongst the rivers that refresh the earth, we are struck no less by its moral than its intellectual greatness, and even more so, as being a phenomenon exclusively belonging to Christian philosophy. We see the greatest minds anxious only to continue the tradition, and to serve truth. They reverence St. Thomas as their chief and master; they make their works simply commentaries upon his; they are content to be second, — or, rather, they have no thoughts of place, because they have the spirit of

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Christian humility: and, as a consequence, the moral argument from their unanimity is as striking as its intellectual force. How different is the scene outside the Church! There, pride reigns as a principle, and each one wishes to be followed as an original thinker. The confusion and disorder that ensue attest the presence of falsehood, as well as of moral chaos.

The school of St. Thomas is not confined to priests and religious. The members of at least one confraternity — the Angelic Warfare — engage to follow his doctrine. Many laymen have devoted themselves with great fruit to the study of his works, and to the diffusion of his principles. Others have found his writings so interesting that they have given their leisure to them for their own comfort and strength. The heroic General Lamoricière was found dead with the *Summa* open before him. We venture to express a hope that the school of St. Thomas may extend to many who have time, even in the affairs of the world, to give to the profound study of their religion. The moral effect of this study would be as beneficial as the insight gained; for the special fruit of St. Thomas is strength of mind in the things of faith, a gift which, in these days, is no less wanted than accurate knowledge. If the councils of the Church have been so intimately affected by the teaching of St. Thomas, we should expect to find its influence in other directions, as indeed we do. The most famous

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spiritual work of the last three centuries, the "Spiritual Exercises" of St. Ignatius, is so penetrated with the Thomistic tradition, that we may say that without the *Summa* it would have been impossible, — at least in its widest and philosophical application. We have only to scan the works of St. Theresa and of St. John of the Cross, to learn how much mystical theology is indebted to the same source. From the *Secunda Secundæ* of the same immortal work, moral theology also derived principles extending to every part of its wide and noble domain. St. Thomas and the scholastics have done for Catholic theology what Bacon, it is said, has done for the conveniences of life: they have brought it to every man's door, and made it a common property. The simplest preacher now finds it an easy task to speak with propriety upon the deepest mysteries of the faith. Errors or improprieties of speech from which the great Fathers of the Church were not free, owing to the want of a scientific terminology, are heard with surprise from the lips of the village pastor. The devotions of the Church have shared in the radiance of this sun of doctrine.

The Office of Corpus Christi came from the pen of St. Thomas, or, rather, straight from his heart; and it yields the hymns, so dear to all Catholics, which are sung over the globe at benediction and processions of the blessed Sacrament.

The works of St. Thomas are penetrated with an

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apostolic motive. He wrote, as his father St. Dominic preached, to save souls. For this he spent toilsome days in study and writing, and curtailed his brief repose at night. In these days of controversy, therefore, when to defend and explain the truth is an apostolic work of great responsibility, the method of so great a master in dealing with opponents is of wide-spread interest; and we append the words of the learned Pope Benedict XIV., which fitly crown St. Thomas's merits as a controversialist. These words occur in the constitution prefixed to the Index (§ 24), and are therefore authoritative: —

"The Angelical Prince of the schools, and Doctor of the Church, St. Thomas Aquinas, in writing so many works which can never be sufficiently praised, necessarily gave offence to the opinions of the philosophers and theologians whom truth obliged him to refute. But the other merits of the great doctor culminated in this, — that he was never known to abuse, vilify, or traduce any of his opponents: but, on the contrary, he treated them with courtesy and with the greatest kindness; for any thing hard or ambiguous or obscure in their writings, he softened and explained by a large and generous interpretation. But when the cause of religion and faith required that he should explode and refute these opinions, this he did with so much modesty, that he deserved as much praise in differing from them as in asserting the Catholic faith. Those who follow and glory in so great a master (and, for the singular veneration and affection we ourselves have ever entertained towards him, we rejoice to say they are numerous) should strive to emulate the moderation in writing of this great doctor, and his fair method of dealing and arguing with opponents. Others who differ from his school and his

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teaching should also follow the same method. For the virtues of the saints are proposed by the Church as an example to all; and since the Angelic Doctor has been placed amongst the saints, whilst it is allowable to think differently from him, it is not at all lawful to introduce a different method of dealing and arguing. It closely concerns public tranquillity, the edification of our neighbor, and the cause of charity, that Catholic writings should be free from malice, bitterness, and scurrility, so entirely at variance with the Christian profession and all right conduct."

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CHAPTER XV.

THE THIRD PONTIFICAL YEAR — *Continued.*

THE condition of the Church in Belgium about this time claimed the attention of the Holy See. For years the infidel element of that country, under the pretence of spreading the doctrines of Liberalism, had been making war on the Church and Catholic education; and finally they succeeded, in 1880, in precipitating the downfall of the Catholic ministry. That feat accomplished, they openly boasted that they would drive the priests and all religious instruction out of the state schools, and would put in their places teachers who professed no religion; which, as everybody knows, is equivalent to saying that the education of the Catholic youth of Belgium would be handed over to atheists and infidels. Of course the illustrious Cardinal Deschamps of Malines made a vigorous opposition to this infidel movement; and he was warmly supported in his resistance by the devoted Catholics of all Belgium, who, as soon as the infidel ministry, which succeeded to power, had enacted the law dechristianizing the schools, lost no time in found-

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ing parochial schools of their own, which they supported by voluntary contributions, and to which the Catholic children all flocked, leaving the infidel state schools without any pupils whatever. The "Liberal" government, incensed at this turn of affairs, foolishly thought it could stop it by appealing to the Pope, and asking him to use the influence of the Holy See in favor of the state schools. But it counted without its host. Leo XIII. was thoroughly at home on Belgian matters, his nuncio-ship at Brussels standing him in good stead now; and, while any appeal to supplant Catholic by secularist education would be certain of being rejected by him, his refusal to antagonize the Catholics of Belgium, whose fidelity and devotion to the Holy See he well knew, was more emphatic; and it led to the suppression, by the Cabinet at Brussels, of the Belgian Legation at Rome, and a determination on its part to have nothing more to do with the Holy See. This action, however, while it saddened, did not cause the Pope to alter his methods or determination. On the other hand, it impelled him to encourage the Belgian hierarchy, and to commend their action, which he did in the following letter: —

"DEAR SON AND VENERABLE BROTHERS, — health and apostolic benediction.

"The affectionate letter which, with common accord, you have written to us on the 8th of this month, proves to us the profound sorrow which is brought to you by the injury lately done to the Holy

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See in Belgium. This event filled our soul also with sadness, but God in His goodness has deigned to make use of you to send to us the words of consolation of which we had need. That which consoles us is to see you perfectly united, not only in lamenting what has happened, but likewise in repelling with all your efforts the assaults against the Church; and it is the zeal which you have displayed in the fulfilment of the duties of the episcopate, your constant solicitude in defending the cause of religion, the firmness of your conduct, tempered by the spirit of moderation and of Christian prudence. Hence we do not hesitate to send you all those eulogiums which are due to you.

"To the noble example of your devotion, correspond in an admirable manner the sentiments of piety and of filial love of which the faithful intrusted to your vigilance cease not to give the most manifest proofs to us and to this Apostolic See. We see with joy that nothing is sufficient to crush the courage of your diocesans, and that, on the contrary, trials animate them to a noble rivalry of ardor in their great works. Such facts sweeten the bitterness of our affliction, and confirm our trust in Divine Providence; and we exclaim with the royal Prophet, 'He will not sleep, nor will He forget us, He who guards Israel.' We recur, then, with all our heart to the God of patience and of consolation, supplicating Him that he may deign to increase in you the spirit of wisdom and of force, and at the same time confirm the faithful of Belgium in the defence of religious interests, and in their holy undertaking for the general good of the country.

"Addressing to you, dear son and venerable brothers, these thanks, which the fulfilment of your duties well deserves, we warmly desire that you may become the interpreters of our gratitude to all those great Catholic associations which in such sad circumstances have hastened to console us with the most splendid attestations of devotion, fidelity, and filial love. Receive at the same time for yourselves, for the clergy and faithful of your respective dioceses,

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our apostolic benediction and the sincere wishes of all true happiness, which we send you with our whole heart as a pledge of our paternal affection in Jesus Christ."

Later on in the year, at the consistory of Aug. 23, the Holy Father again reverted to this subject, commended the constancy of the Belgian bishop, priests, and people; declared that "the evils which are at present directed against the Church are not circumscribed within the confines of Belgium. The insidious war is farther extended, and more amply spread to the prejudice of Christianity;" and asserted that he would never allow the apostolic dignity to be insulted, even if it cost him his life.

During the third year of his Pontificate, the Holy Father made some notable appointments in the American hierarchy. The first of these were, the nomination of Right Rev. Bishop Heiss of La Crosse to the co-adjutorship of the archdiocese of Milwaukee; of Rev. John A. Watterson to the vacant see of Columbus; and of Rev. Patrick Manogue to the diocese of Grass Valley, since altered to that of Sacramento. A brief biographical sketch of each of these prelates is here appended.

Most Rev. Michael Heiss was born at Pfaldorf, diocese of Eichstadt, Bavaria, April 12, 1818. At the age of twenty-two he was ordained priest, and two years later came to America, where he entered upon his labors in Ohio. He afterwards moved to Mil-

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waukee, where he built St. Mary's Church; and soon became professor in the Theological Seminary of St. Francis de Sales, of which institution he was the guiding spirit for many years, part of the time as president. In 1868 Dr. Heiss was consecrated bishop of La Crosse; and such was his energy and zeal, that in 1880 his diocese numbered forty-six thousand Catholics, with ninety-six churches and fifty priests. He is recognized as a learned and able theologian, and is the author of more than one theological work.

Right Rev. John A. Watterson is a native of Blairville, Indiana County, Penn., where he was born May 27, 1844. He made his studies partly at St. Vincent's College, Westmoreland County, Penn.; and at the age of seventeen went to Mount St. Mary's, Emmettsburg, Md., where he graduated. He was ordained in 1868, but remained at Mount St. Mary's to prosecute his studies still further, filling the chair of moral theology and Sacred Scripture. He was elected vice-president in 1876, and a year later, by the resignation of Father McCoskey, succeeded to the presidency, — a post he retained until his nomination to the bishopric of Columbus, in which see his administration has been eminently successful, one of its most prominent features being the institution of the Diocesan College, which is at present in a very flourishing condition.

Right Rev. Patrick Manogue was born and ordained in Ireland. He served on the mission in Grass Valley

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diocese until his nomination to the episcopate. His chief success since his consecration has been the work of erecting a magnificent cathedral at Sacramento, well under way, to which city he has secured the translation of his episcopal see. He is an intense home-ruler, and an ardent supporter of Mr. Parnell's Irish policy.

On the 1st of February, 1880, Rev. Martin Marty, O. S. B., who had been named bishop of Tiberias and vicar-apostolic of the Territory of Dakota, took place. This prelate was born at Schwyz, in Switzerland, Jan. 12, 1834; and made his studies at the Benedictine Monastery, Einsiedln, where he was ordained Sept. 14, 1856. Coming to this country in 1860, he became attached to St. Meinrad's Monastery, Indiana, which owes much of its present prosperity to him. In 1865 he was elected its third prior, and in 1870 Pope Pius IX. made him its first abbot. His administration of the vicariate of Dakota has been singularly successful, his labors among the Indians especially bearing fruit.

Later on in the year, His Holiness appointed Right Rev. Michael A. Corrigan, then bishop of the diocese of Newark, co-adjutor, with the right of succession, to Cardinal McCloskey of New York. Dr. Corrigan was born at Newark, N. J., on Aug. 13, 1839. He made his studies at Mount St. Mary's, Emmettsburg, graduating with high honors in 1859. That year wit-

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nessing the opening of the American College in Rome, Dr. Corrigan was sent, with several other students, to that institution, where he was ordained on Sept. 19, 1863; returning home with the doctor's cap the following July. He was at once appointed professor of dogmatic theology at Seton Hall, and afterwards became successively vice-president and president of that institution. When, in 1880, Bishop Bayley of the Newark diocese demanded a co-adjutor, Dr. Corrigan, who had previously been appointed vicar-general, was named for that position; and when, in 1872, Bishop Bayley was transferred to Baltimore, he succeeded to the Newark see. Of his translation to New York, and his succession to that archiepiscopal seat on the death of the lamented Cardinal McCloskey, it is not necessary to speak here. Dr. Corrigan is still a young man; and the probabilities are, that, if his life is spared, he will yet wear the cardinal's hat.

At the same consistory at which Archbishop Corrigan was made co-adjutor of the late Cardinal McCloskey, the Pope transferred Bishop P. A. Feehan from Nashville to Chicago; making the latter see, at the same time, an archdiocese. Bishop Feehan is a native of Graystown, County Tipperary, Ireland, where he was born in 1829. Evincing at an early age a strong desire to enter the priesthood, he was sent by his parents to the collegiate school at Castle Knock. Having completed his course there, he went to May-

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nooth, where, although put in competition with some of the brightest youthful minds of the land, he proved himself of far more than ordinary ability by carrying off the Dunboyne prize, which consists of a scholarship worth a thousand dollars a year, besides other privileges dear to the student, and is one of the principal incentives offered by the institution to encourage its students to exertion. Had he remained in Ireland, he would doubtless have met with promotion; but he had early determined on sharing the lot of the priesthood in Western America, and in compliance with this wish he was sent from college to the archiepiscopal see of St. Louis. Here he was ordained in 1852, and was assigned to the Ecclesiastical Seminary for Boys at Carondelet, now South St. Louis. This position he filled with entire satisfaction until, in pursuance of his wish to follow the active work of saving souls, he was appointed to the Church of the Immaculate Conception at St. Louis, where he remained seven years, winning the respect and admiration of his ecclesiastical superiors, and the love of his flock. When, in 1865, a vacancy occurred in the diocese of Nashville, Father Feehan was urged for the place. He was unwilling to accept; and it was only at the earnest solicitation of Archbishop Kenrick of St. Louis, that he assumed the charge. For fifteen years he was in charge of that diocese; and during that time, by his great ability and attention to duty, he

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was enabled to pay off an indebtedness of over a hundred thousand dollars, besides building an asylum that cost forty thousand dollars. He also labored with great self-sacrifice at the time Memphis was scourged with the yellow-fever; and his administration since he came to Chicago has been of the most successful sort. Dr. Feehan is another prelate on whom it is thought a cardinal's hat will be bestowed at no distant date.

On the 19th of February, Pope Leo XIII. appointed Vicar-General F. Janssens of the Diocese of Richmond to the vacant see of Natchez, from which Bishop Elder was transferred to the Cincinnati archdiocese. Bishop Janssens is a Hollander by birth, having first seen the light in the old town of Tilburg, in Nord Brabant, Oct. 17,. 1843. He made his preparatory studies in the Petit Seminaire of that place, where he remained for six years, after which he entered the grand seminary of Bois-le-Duc. From the latter institution he passed to the American College, Louvain, where he was ordained Dec. 21, 1866. Two years later he came to Richmond, Va., in which diocese he served as pastor and vicar-general until his appointment to the Natchez see, as above stated.

While on the subject of American appointments, it may be stated that the Pope, by a brief dated June 16, 1880, appointed Rev. Kilian C. Flasch, then president of the Seminary of St. Francis de Sales, Milwau-

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kee, to the vacant see of La Crosse, Wis., from which Bishop Heiss had been transferred to Milwaukee. Bishop Flasch was born at Retzstadt, diocese of Wurzburg, Bavaria, July 9, 1831. He came to this country early, but it was not until 1853 that he felt himself inclined to the sacred ministry. Entering the Salesanium at Milwaukee, he remained there for three years, at the end of which period he was ordained a priest. After a year spent in the mission, he returned to the seminary as professor, where he staid until ill-health, in 1867, compelled him to seek more active work. He returned to the seminary again in 1875, assuming the chair of moral theology, and afterward succeeding to the electorship, which post he held when he was made bishop of La Crosse.

On the same day that his Holiness named Dr. Flasch for the Natchez diocese, he appointed Rev. Dr. John McMullen, since deceased, to the newly created see of Davenport, Io. Dr. McMullen was born March 8, 1833, in the town of Ballynahinch, in the county of Down, in the North of Ireland. The family removed to America in 1837, and settled for a time in Lower Canada, afterwards removing to Chicago. The future bishop, a short time after the arrival of the family, entered college, and graduated with high honors in 1853, when in the twenty-first year of his age. In the same year he went to Rome, where he entered the College of the Propaganda.

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Here he spent two years in the philosophical course, and three years in the theological course. In 1858 he was ordained a priest, and received the degree of doctor of divinity. In the same year, in August, he returned to Chicago, and was appointed pastor of St. Louis's Church. He afterwards became president of the University of Our Lady of the Lake, built by him in 1861, removed in 1869 to Wilmington, Ill.; and, at Bishop Foley's request, returned to Chicago in 1870, to become administrator of the diocese. He died July 4, 1883, and was succeeded by Rt. Rev. Henry Cosgrove, the ruling bishop, who was consecrated Sept. 14, 1884.

Still later on in the year, his Holiness named Rev. Winand M. Wigger, parish priest of Madison, N.J., to the see of Newark, N.J.; and appointed Rev. Michael J. O'Farrell, pastor of St. Peter's Church, Barclay Street, New York, to that of Trenton in the same State. Bishop Wigger was born in New York, Dec. 12, 1841. He made his studies at the Jesuit College in Sixteenth Street, afterward entering Seton Hall. Going to Europe a few years later, he entered the College Brignole Sale at Genoa; and, after completing his theological studies, was ordained priest June 10, 1865. Returning to this country in the fall, he was appointed to duty at the cathedral; and, his health failing, he took a vacation in 1868, going to Rome, and returning two years later with the doctor's cap.

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He was at once appointed pastor of Madison, where he remained until his episcopal nomination.

Right Rev. Michael J. O'Farrell was born in Limerick, Ireland, in 1832. He began his studies at All Hallows, and finished them at St. Sulpice, Paris, becoming a member of the Sulpician Community. He was ordained in 1855, and, coming to this country, proceeded to Montreal, where he filled various posts of honor and trust in the Sulpician Order. He severed his connection with the Sulpicians in 1879, came to New York, was curate at St. Peter's in that city, pastor at Rondout, and pastor again at St. Peter's, where he remained until he received the mitre. He is a profound theologian, an eloquent preacher and lecturer, and an intense Irish patriot. He has delivered several notable speeches, of late years, in behalf of the Irish cause.

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CHAPTER XVI.

CONTINUATION OF THE THIRD PONTIFICAL YEAR.

AS Cardinal Nina, who was secretary of state, found himself in poor health early in 1880, he asked the Pope to relieve him of his onerous duties, and appoint some other cardinal in his stead. The Holy Father finally acceded to his request, and named Cardinal Jacobini for the office. This dignitary was born at Albano, May 6, 1832. The late Sovereign Pontiff, Pope Pius IX., recognizing his worth, conferred many honors on him; and when, in 1874, the Papal nuncio at Vienna withdrew, Monsignor Jacobini was appointed to succeed him. Though a position of no little difficulty, he filled it with honor both to himself and the Holy See. After his creation as cardinal in 1879, it was thought proper that he should remain in Vienna, in order to carry on the negotiations commenced some time previously with Germany and Russia to regulate the new ecclesiastical arrangements for Bosnia and Herzegovina. As a result of these negotiations, in October preliminary agreements looking to an improvement of the rela-

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tions between Rome and St. Petersburg were signed. These negotiations contained various articles relative to the nomination of bishops, the arrangement of many sees, and the liberty of prelates in directing their diocesan seminaries and the education of youth. Cardinal Jacobini also conducted to such successful issue the negotiations with Germany, that in August, 1881, with the consent of the German Government, a bishop was appointed to Treves, in the person of Dr. Korum of Strasburg. This was the first episcopal appointment to a Prussian see made since the promulgation of the May laws. It was indeed a great triumph for the Holy See, and may be looked upon as the beginning of the end of the wretched conflict which for eight years had been waged against the Church.

On the 30th of September, 1880, the Pope addressed an encyclical letter to the pastors of the Catholic world, containing a summary of the lives of Sts. Cyril and Methodius, the devoted apostles of the Slavonians; and in order to increase the devotion of the faithful towards these saints, he ordained that their feast, the 5th of July, should be observed as a double or minor rite; and exhorted the bishops and faithful of the whole world to intercede with Sts. Cyril and Methodius to secure the preservation of true faith in the East, and the return of all schismatics to the Catholic fold.

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In a consistory held Dec. 13, 1880, the Holy Father created Monsignor Antonio Hassoun, patriarch of Cilicia of the Armenians, and a cardinal of the Church. Cardinal Hassoun, the first of his nation who has been raised to the honor of the Roman purple, was born at Constantinople on the 16th of July, 1800, and was educated at the Urban College in Rome, where he took his degree of doctor of divinity with high honors. In 1842 he was consecrated archbishop of Anazarba *i. p. i.*, and named co-adjutor with right of succession to Monsignor Marusei; and in 1845 he succeeded the latter as Armenian primate of the ecclesiastical province of Constantinople. In 1867 he was promoted to be Armenian patriarch of Cilicia, under the name of Antony-Peter IX. Since then he has been indefatigable in his endeavors to reconcile to the Church the separated Christians of the East. For a time he was banished from Constantinople through a diplomatic intrigue, but finally better days dawned for the Armenian Catholics. Governmental support decayed, certain diplomatic influences vanished, and the grace of God did the rest. Monsignor Hassoun was not alone recalled from exile, but even the Sultan himself heaped honors and favors upon him. He is the only cardinal at present who wears a beard, and the only one since the death of Cardinal Recanati, the Capuchin, to do so. A cable despatch sent from London

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about this time said that the Sultan might, after all, prove himself the largest-minded amongst the sovereigns of Europe as regards the Church. It is exceedingly probable, that in a little while the relations of the Holy See with the various Catholic communities of Turkey will be less impeded than they are in France or Austria.

And, as a result of the excellent effects of Pope Leo's policy, the following statements made by European papers at this time are interesting. According to a despatch from Rome, the reply of the Emperor of Russia to the letter of the Pope, congratulating his Majesty upon the twenty-fifth anniversary of his accession to the throne, has arrived at the Vatican. The Czar, while thanking his Holiness for his good wishes, expresses only in vague terms the hope that friendly relations may be re-established between Russia and the Holy See.

A telegram from Rome states that an agreement has been arrived at between Germany and the Vatican. Cardinal Jacobini is to visit Berlin next month; and it is probable that he will again confer with Prince Bismarck, who is said to have made concessions of importance in the negotiations that have lately been going on. Matters were settled in principle when his Eminence went to visit Prince Bismarck at Gastein; and the details of the compromise were worked out in Vienna, an official from the Prussian Ministry of

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Public Worship having been sent thither for the purpose.

The question of a renewal of diplomatic relations between the Vatican and Mexico is revived. Though the Mexican Government is opposed to the system of mutual diplomatic representation, it does not object to a delegate being sent out by the Pope. The Vatican is desirous of re-establishing the relations which existed before the downfall of the Emperor Maximilian; while the Pope himself said in June, 1880, —

"The situation in France is grave, and not without serious apprehensions; but the duty of the Holy See is always the same, under favorable circumstances or the contrary, — namely, to promote, guard, and defend the interests of the Catholic religion, which is the religion of France, and which reflects glory on France itself."

Among other notable appointments, beside those already mentioned, made by the Pope in the third year of his Pontificate, was that of Right Rev. Timothy O'Mahony, bishop of Eudocia *in partibus*, and co-adjutor of Toronto; the conferring of the dignity of domestic prelate on Very Rev. Dr. Neville, rector of the Dublin Catholic University; and the appointment of the venerable Cardinal Newman to the title of St. George in Velabro, by which to a certain extent official approbation was given, if such were needed,

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to the revival of the devotion to the great saint, practised to the glory of England for so many centuries.

Early in the year, the Holy Father delivered the following address on the subject of the non-observance of religious festivals: —

"It is a great consolation to our soul, dearly beloved children, to see you here to-day in such great number before us; and of great comfort to us are the noble sentiments and the holy proposals just now expressed in the name of all, by him who holds amongst you so worthily the office of president.

"Your work, which is so directly zealous for the honor of God and his glory, justly occupies a distinguished position amongst pious and religious institutions; and, providing for a very great want of our days, has become highly meritorious and opportune.

"None better than you, dearly beloved children, know how great the public profanation of feast-days is at present. In the shadow of a most extended liberty which is left to all and every thing, all too true is it that the days consecrated to the Lord cannot any more be distinguished from those destined to traffic and labor. The shops and business houses in great part remain open, and manual labors are protracted through many hours, both hiddenly and openly, in public places and in private. In our days, the designs of the impious, who had taken counsel together to abolish from the face of the earth the days sacred to the Lord, seem to have revived: *Quiescere faciamus omnes dies festos Dei a terra,* — let us abolish all the festival days of God from the land.

"And yet the observance of feast-days, willed expressly by God from the first origin of man, is loudly called for by the absolute and essential dependence of the creature on the Creator. And this law, — note it well, beloved children, — which at one time so admirably provides for the honor of God, the spiritual wants and dignity of

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man, and likewise for the temporal well-being of human life, — this law, we say, touches not only individuals, but also peoples and nations, which are debtors to Divine Providence for all good and every advantage derived from civil society. And it is exactly to this most fatal tendency, which prevails to-day, of desiring to lead man far from God, and to order kingdoms and nations as if God did not exist, that it is owing that at present the Lord's Day is despised and neglected.

"It is said, indeed, that thereby it is intended to further industry, to procure for the people an increase of prosperity and riches. Foolish and false phrases! It is sought, instead, to take away from the people the comforts, the consolations, and the benefits of religion; it is sought to weaken in them the sentiment of faith, and love of heavenly things; and to call down upon nations the most terrible scourges of God, the just vindicators of his outraged honor.

"That which renders still more deplorable so great a disorder is, that it takes place in the midst of Catholic nations, upon which the benefits of the Lord have been poured abundantly and copiously. It is most deplorable, then, that such excess should be seen in Rome, the centre of Catholicity, the see of the Roman Pontiffs, at the very time that in anti-Catholic nations the need is felt of recalling in vigor the observance of the festival day.

"Hence it is, that we behold with profound sadness and grief that the faithful of the whole world, who expect to find here in Rome the model of Catholic life, public and private, are saddened and offended instead by such profanation. And our sorrow is rendered still more grave on reflecting, that, Rome having been taken from our legitimate dominion, we are placed in the impossibility of remedying the evil, and of vindicating the honor of God.

"In great part this task belongs to you, dearly beloved children. Put all your care and effort in this holy work; let the number of zealous associates for the observance of feast-days be greatly increased; let your activity, zeal, and holy courage be redoubled; let

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not difficulties move you; let not human respect restrain you; let not even offences and injuries, which you will happen sometimes to meet with, cause you to abandon the holy undertaking. And in order that your efforts may turn out more fruitful, we make appeal to the piety and the religion of those who have at heart the honor of God and the well-being of Rome, to as many as are interested in the moral and material welfare of the working classes. And we earnestly exhort them to co-operate with you in this noble purpose, according to the rule of your statutes, and in the degree allowed by the condition of each person.

"And as to us, we will always assist you, dearly beloved children, with our authority and word; and we will constantly pray the Lord that to you, and to all your associates, may be granted the grace to continue with perseverance, with zeal, and with good fruit, so holy and salutary an undertaking.

"Meanwhile, for your encouragement, and as a pledge of our particular benevolence, to you here present, to your families, and to as many as take part in the pious work, we impart, with effusion of heart, the apostolic benediction."

And about the same time he received a deputation of one hundred heads of religious orders, who presented their congratulations to him on the advent of the new year. In his reply, his Holiness said that the religious orders were the fortresses of the Church, that everywhere they were a great source of help, and scattered benefits and consolations on the faithful, while they constituted a great power of social strength. Aware of this notable fact, he added, revolutionaries had in many instances taken possession of the monasteries and monastic properties, and driven out their

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holy inmates. The tempest had been formidable; but after its cessation, the members of the confraternities would re-unite, marshal their ranks, and, recovering their convents, would recommence their labors. In giving his apostolic benediction, the Pope exhorted the deputation to persevere in the good work.

Early in the year the Pope, in receiving the civil employes, some six hundred in number, of the Pontifical Government, who, refusing to take the oath of allegiance to the Piedmontese usurper, had been pensioners, since 1870, of the Vatican, said, —

"True it is, that, to hide the odious character of the fact, they never cease from saying we are free, because we are not subjected to visible coercion; but true liberty is not that which depends on the will of others, nor can that be esteemed independence which is subject in aught to the control of others. They also persist in saying that freedom of speech has been left us; as if so many of our glorious predecessors had not spoken freely even in the depths of the catacombs, in the squalor of prisons, in the face of fierce tyrants, in the midst of torments, and under threats of cruel death, and they nevertheless were certainly neither free nor independent at that state. We know also that they cease not from saying and writing that our apostolic authority is reverenced and respected in Rome; but the truth of this assertion may be easily known by slightly bending the ear, and listening to the insults which, in this same city, are with impunity aimed at us, at religion, and at the Catholic Church, of which, though unworthy, we are the head and supreme master. Only a few weeks have passed since beneath our very eyes they celebrated, with clamorous rejoicing, the anniversary of the violent occupation of Rome, that ever-sorrowful day for us,

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which obliged the Pontiff to shut himself within the narrow circuit of these walls. Finally, they go about saying and repeating that nothing interferes with our doing all that is required for the government of the Church. But, on the contrary, it is well known that they place manifold obstacles in our way; whether, for example, by depriving us of the valid help of the religious families, who are dispersed in the hopes of annihilating them, or by advancing pretended rights to the *exequatur* on the Pontifical bulls, and to the patronage of the various episcopal sees in Italy. What shall we say also regarding the occupation of churches in Rome, which, closed to public worship, are destined to public uses, the property and dominion of the ecclesiastical authorities in them not only being contested, but even the means of defending their rights at law being denied? What shall we say regarding the door left open to impiety and heresy in this city of Rome, our see and the centre of Catholicism, without its being possible for us to oppose any sufficient and efficacious remedy? And further, when, impelled by love for the Roman people, to our special care confided, we have endeavored, at sacrifices beyond our resources, to counterpoise against the Protestant schools, perilous to the faith, other schools which would give parents every security for the Christian education of their children, we could not do so by employing the Pontifical authority, but solely by using those means which are conceded to any private person whomsoever. From our words you can fully understand, beloved children, how difficult and hard is the condition in which the Roman Pontiff has been placed by the revolution, and how vain are the flattering hopes of those who talk of the possibility of its being accepted on our part. Mindful always of our duties, and knowing what is required for the good of the Church and the dignity of the Roman Pontificate, we shall never acquiesce in the present condition of things; nor shall we cease, as we have never yet ceased, from calling for the restitution of all which by fraud and deceit has been taken from the Apostolic See."

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Not content with his letters against socialistic and other crimes, of Jan. 3, the Holy Father, on June 29, issued an encyclical on the duty of subjection to constituted authorities. This letter came at a most opportune time, and it produced excellent results; for society was scarcely recovering from the shock of the assassination of Alexander II., when it was startled with the information that President Garfield had been made the victim of a dastardly assault, which, unfortunately, terminated fatally. As soon as the news reached Rome, the Holy Father hastened to send the following cablegram to Washington: —

ROME, Aug. 15, 1881.

HON. JAMES G. BLAINE, *Secretary of State, Washington.*

As the Holy Father learned with painful surprise and profound sorrow of the horrid attempt of which the President of the Republic was the victim, so now he is happy to felicitate his Excellency upon the news that his precious life is now out of danger, and will ever pray that God may grant him speedy and complete recovery of his health, and long spare him to the benefit of the United States. The undersigned has the honor to join in these sentiments of sincere congratulations, wishes for complete recovery.

L. CARDINAL JACOBINI.

To which Secretary Blaine sent the following answer: —

WASHINGTON, Aug. 22.

TO HIS EMINENCE L. CARDINAL JACOBINI, *Rome.*

Please convey to his Holiness the sincere thanks with which this Government receives the kind expression of his prayerful inter-

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est in behalf of our stricken President. Since your message was sent, the President's condition has been changed, and we are now filled with anxiety, but not without hope. The President has been very deeply touched by the pious interest for his recovery shown by all churches, but by none more widely or more devoutly than by those of the Roman-Catholic communion.

JAMES G. BLAINE, *Secretary of State.*

When, later on, it became known in Rome that President Garfield had succumbed to his injuries, the following correspondence passed between Rome and Washington: —

ROME, Sept. 22, 1881.

TO HIS EXCELLENCY THE MINISTER OF FOREIGN AFFAIRS, *Washington.*

The loss of the illustrious President of the United States, James A. Garfield, caused deep sorrow to the Holy Father. His Holiness directs me to present his condolence to your Excellency and to the Government, and his best wishes for the prosperity of the Republic.

L. CARDINAL JACOBINI.

DEPARTMENT OF STATE, WASHINGTON,
Sept. 22, 1881.

TO HIS EMINENCE CARDINAL JACOBINI, *Rome.*

The considerate and comprehensive expression of sympathy from his Holiness is very grateful to the bereaved family of the late President; and in their name and in behalf of this Government, I return profound thanks.

BLAINE, *Secretary of State.*

And here it may be mentioned, that the ink was scarcely dry on the letter the Pope wrote earlier in

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the year, exhorting the faithful to do penance for the crimes of the world, and ask Divine forgiveness, when the whole universe was startled by the news of the assassination of Alexander II., Emperor of Russia. Truly prophetic were the utterances of the Holy Father, that "human authority has no checks left sufficient to restrain the untamed spirits of the rebellious." Immediately on hearing of the assassination, his Holiness sent the Cardinal Secretary of State to the two Russian princes then in Rome, to assure them of his unfeigned regret at the sad occurrence. He also despatched a telegram to the Emperor Alexander III., expressing his sorrow, and manifesting his good wishes for the prosperity and happiness of the new occupant of the throne of Russia. An answer was shortly afterwards received, conveying the grateful acknowledgment of Alexander III. for the solicitude of his Holiness.

This chapter can conclude in no better way than with the text of the apostolic letters proclaiming the general jubilee of 1881. Here is the apostolic document: —

The apostolic letters of Leo XIII., proclaiming an extraordinary jubilee to the Catholic unity, assign for this Pontifical act the same motive, with one great additional reason, as was assigned by Pius IX. of blessed memory for the convocation of the Vatican Council; namely, the calamitous and disastrous state of the

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Christian world. What Pius IX. foresaw approaching, Leo XIII. has added to the catalogue of sins and perils which are now upon us. The last use of sovereign liberty in the Pontificate of Pius IX. was to call around him from all the world the episcopate of the Catholic Church. The liberty of the Holy See, so far as the fraud and force of man can bind it, was soon after suspended by the usurpation of Rome. Leo XIII., in publishing the jubilee, tells us that those "who are at enmity with the Catholic name are now becoming insolent beyond measure, in number, power, and audacity of design. Not satisfied with openly casting off the heavenly doctrines, they are striving with supreme effort and assault either to exclude the Church altogether from the civil society of men, or at least to render it powerless in the public life of nations. . . . The bitterest results of this conspiracy of wickedness fall chiefly on the Roman Pontiff; to whom, spoiled of his legitimate rights, and hindered in the exercise of his supreme and manifold prerogatives, there is left a semblance of royal majesty, as if in mockery." After describing the outrages committed in Rome on churches, sanctuaries, religion, and Christian education, and his own state, powerless to protect himself, the Pontiff says, "We are more truly in the power of our enemies than in our own; and that very use of liberty which is conceded to us, forasmuch as it may be taken away or lessened at the

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will of another, has no sure foundation of stability and constancy. In the mean while, by daily experience, it is manifest that the contagion of evil is spreading more and more through the whole body of the Christian commonwealth, and is being extended to greater numbers. For, the nations which are turned away from the Church fall daily into greater miseries; and when the Catholic faith is once extinguished or weakened, the high road to extravagance of opinion, and to desire of innovation, is close at hand. For, when the supreme and exalted power of him who is Vicar of God on earth is despised, it is manifest that human authority has left to it no curb strong enough to hold in the unsubdued spirits of revolt, or to control, in the multitude, the heat of license, which is beside itself. For these causes, the civil society of men, though it has already encountered great calamities, is terrified by the anticipation of greater dangers."

As the only true remedy for these present evils and impending disasters, the Holy Father calls on the Catholic world to turn to God with a renewed fervor and fidelity in penance and prayer, granting the fullest and largest spiritual absolutions and indulgences in the form of jubilee. We need not remind our readers that the jubilee, or fiftieth year in the Hebrew commonwealth, when all prisons were opened, and all debts were forgiven, and all lands returned to the inheritance of those who had been compelled by straits

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and poverty to sell or to pledge them, — that this great year of civil remission and temporal restitution began on the eve of the Day of Atonement, when the Jewish people sought by penance and prayer the remission of their sins from God. When their peace was made with God, their liberty was proclaimed throughout the land. The Christian Church is at this time assailed by what was once the Christian world; and in its enmity against the Church, it is destroying itself. The governments and dynasties of Europe have cast off their obedience to the Vicar of Christ, and their people have risen against them. Human authority — that is, kings and parliaments — has, as Leo XIII. has said, no curb strong enough to hold in the international revolution, which is not partial or local, but everywhere, in every European country and in every European capital. What we see at this day is what we saw in 1848, with this only difference: what was then weak and beaten down is now powerful and in high place. It was then in the streets: it is now in senates and cabinets and presidencies. The year 1848 has gained the heights which command the Christian world. It is deliberately destroying Christianity by Falk Laws and Ferry Decrees, and cutting its roots by expelling Christianity from the education of the next generation of men.

Catholics have been derided for saying that the sole adequate, because providential, breakwater against the

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flood of anti-Christian lawlessness has been, until now, the twofold order of spiritual and civil authority, which culminated in the temporal sovereignty of the head of the Christian world. The two powers were united in him, that they might be divided and kept distinct in all Christian nations. It was the distinct independence of the spiritual power in every state of Christendom, that circumscribed the sphere of civil powers by the limits of the Divine law, and taught to subjects the duty of civil obedience. The usurpation of the civil powers upon the spiritual authority of the Church and of the Pontiff has wounded all civil authority unto death. The governments of Europe are either weak indicators of the popular will, or intolerable military despotisms. The average life of an English ministry is from four to five years; of Spanish or French, hardly calculable; of Italian, less than twelve months. Germany, Russia, and Austria are rather camps than governments. And under them all is the great deep, the fountains of which are broken up. Against their will, men have changed their language, and are beginning to talk as we have written and spoken for these twenty years; but it is, for them at least, too late.

Since the European revolution was crowned by the usurpation of Rome, a rapid change has passed upon the public opinion of Europe. The intellectual convictions of men are growing feebler; the Christian and Catholic civilization is giving way before the ma-

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terial civilization, which finds the supreme end of men and of nations in material prosperity. If there be, as we hope, a return of many to a life of faith, nevertheless, among the masses, the practice of religion is becoming fainter. Society has thrown off the Church, and socialism is preparing the overthrow of society. De Tocqueville had no intention of confirming what we say, but his book on "Democracy in America" is a profuse confirmation of the words of Pius IX. and of Leo XIII. He says that the powers of government are diminishing everywhere, and the license of the popular will is everywhere unfolding itself. He points out that in France, in every successive half-century, a double revolution has carried society farther towards democracy; and that the same phenomena are to be seen in the whole Christian world. "Everywhere," he writes, "we have seen the events of the life of nations turn to the advancement of democracy. All men have helped it onward by their efforts: they who designedly assisted its successes, and they who never thought of serving it; they who have fought for it, and they who are its declared enemies,—all have been carried pellmell in the same path, and all have labored together; the one sort in spite of themselves, the other without knowing it. . . . This whole book has been written under the impression of a kind of religious fear produced in the mind of the author by the sight of this irresistible revolution, which for so

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many centuries has marched onward over all obstacles, and which we see still at this day, going forward through all the ruins it has made." The most advanced form of this revolution is to be found at this moment in France, where in 1789 it began. It is no question of monarchy or of republic, king or president, but of Christian or anti-Christian civilization. The crisis of this conflict will, in all human likelihood, take place in France; and the catastrophe will first spread at least through the Latin races of the West. What will come after, and how soon, we will not prophesy.

The Head of the Christian Church has therefore, as he says, according to the custom and practice of his predecessors, called upon all the Catholic unity to turn to God in prayer and penance, both for themselves and for the Church, that thereby their prayers may be heard also for the Christian world. To stay its downward course, is impossible. It is launched on the path of what it calls progress, which is a departure from its past, and a deviation from the laws and truths and principles to which it owes not only all its maturity, but its very existence. St. Leo III. consecrated the germ of the Christendom, for which in its dissolution Leo XIII. calls on us to pray. There is something ominous in this call. It inspires an awe like the words, "Let them that are in Judæa flee to the mountains."

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What makes these documents of the Holy Father more valuable is the fact that Leo XIII. is a hard worker, and labors incessantly. His admirable letters are all written by himself, and he devotes many hours of the night to solitary study. It is his custom to dismiss his chamberlains a little after ten P.M., and to sit down to his writing-table. In the morning he rises early, dresses himself, and summons his chaplain to assist at mass. One morning last week, at seven A.M., the chamberlain-in-waiting, perceiving the usual hour to be past for the ringing of the Pope's bell, knocked lightly at the chamber-door, and, getting no answer, entered the room of the Pontiff, whom he found sitting at his table, with his head supported by his arm, and sound asleep. The candles were still burning. His Holiness when writing had been overcome with sleep, and had never been in bed.

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CHAPTER XVII.

THE INSULT TO POPE PIUS' REMAINS.

WHEN the saintly Pope Pius IX. died, he left in his will a special request that his body should be interred in the Church of San Lorenzo, outside the walls. On the night of the 12th of July, in accordance with that wish, his hallowed remains were taken from their temporary resting-place in St. Peter's, and removed in solemn procession to the place he had designated. The transfer was not, however, destined to be made in the decorous manner that befitted such a pious and touching ceremony. The infidels of Rome were on the watch for the event; and how they comported themselves on the occasion, is best told in the words of Cardinal Manning of Westminster, who says, —

"The other night when the bells tolled midnight, there was a procession in the Holy City, — in the city that was once the city of martyrs and the saints and the Vicar of Jesus Christ, but which is now usurped by an anti-Christian faction, who call to mind what the prophet said of 'a nest of unclean birds.' In the midnight — in the silence of the midnight — there went forth from the great basilica

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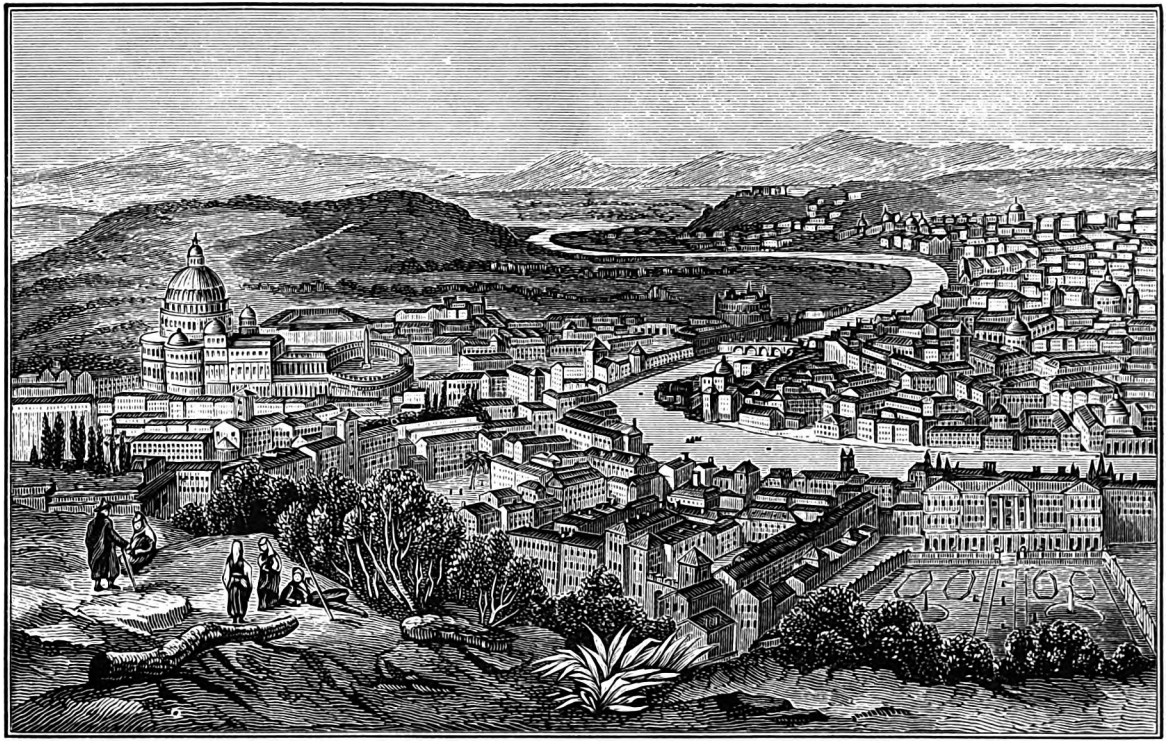

BIRD'S-EYE VIEW OF ROME.

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of St. Peter's the noblest funeral that the eye of man had ever seen. The sacred body of the Vicar of Jesus Christ, Pius IX., of holy and blessed memory, was borne out by his loving sons to be laid in the tomb which he had chosen for himself in the basilica of San Lorenzo, lying under the altar in the midst of martyrs. And when that procession went forth into the streets, there broke forth the illumination of a thousand torches, — a testimony of the love and faith of those who accompanied him to lay him in the tomb of his choice. Nothing sweeter, nothing more solemn, nothing more noble, nothing more innocent, than that funeral procession, can the heart of man conceive; and yet against it there was an outburst of hellish hate, of infernal insult, — the true outcome from the mouth of that old serpent who hates the incarnate God, and the Vicar that reigns in his place. And along the whole pathway of that funeral procession, not only insults of a kind so gross that even among savage men they could not be found were used against it, but language of such vileness that irrational minds would be incapable of using it, and reasonable man alone, when he is disfigured from the likeness of God into the image of Satan, can conceive and utter it. Yet Pius IX., though dead, yet speaketh. He speaks of the undying and implacable hostility between the serpent and his seed, and the incarnate Son of God and all who serve him. And he speaks to us, in that last, lonely, and sweet procession, going, like our Divine Lord to the cross, in the midst of the insults of men, of the faith, the fidelity, the courage, and the perseverance which overcome the scorn of the world. There never was an event in our times which, I believe, has manifested and will manifest three things more strikingly than that procession: First, the love and faith of the true Roman people, as distinguished from those who have come, like an unclean flood, into the streets of the city; next, the shame and humiliation of the anti-Christian faction, which made war for more than thirty years upon the living Pontiff, and which has not spared even execration and insult to his body as it was being borne to the tomb; and, lastly, the

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abhorrence and indignation of the whole Christian world, — not the Catholic world only, but the Christian world: and every heart, and every man that is worthy of the name of man, will detest and abhor and denounce that most unholy and horrible sacrilege."

Naturally the disgraceful conduct of the infidels made a deep impression on Pope Leo, as it did on the whole world, who saw that it was no idle talk to say that the Pope was no longer safe from insult in Rome, and who recognized that there was good reason for the assertion that the Holy Father was a prisoner in his own palace. Leo XIII. thought that this insult to the remains of his predecessor called for an expostulation on his part; and at the next consistory of the cardinals he addressed to them an allocution on the subject, which is reproduced here in its entirety. Said the Holy Father, —

"We have hastened to convoke around us your august college, venerable brethren, in order that the provision which we are obliged to make for some churches may afford us an opportunity of opening our soul to you, and sharing with you the sorrow with which we have recently been oppressed, on account of the execrable and shameful things which happened in Rome during the transfer of the body of Pius IX., our predecessor of happy memory. We have enjoined our beloved son, the Cardinal Secretary of State, to advise the governments of Europe without delay of these disgraceful occurrences. Nevertheless, the affront offered our great predecessor, as well as the outrage upon the Pontifical dignity, oblige us to raise our voice, that we give the sentiments of our soul public confirmation, and that Catholic nations may understand that we have done

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what was in our power to guard the memory of so saintly a person and to defend the majesty of the sovereign Pontificate.

"As you know, venerable brethren, Pius IX. ordered that his body should be buried in the basilica of San Lorenzo fuori le Mura. Wherefore, having to carry his last will into effect, it was in intelligence with those whose duty it is to guarantee the public security, established that the removal from the Vatican Basilica should be made in the silence of the night, and during the hours which are usually the most quiet. Similarly it was decided that the translation should be made in the manner permitted by the present condition of Rome, instead of in the splendid form proper to the Pontifical majesty, and the traditional usages of the Church. But the news was suddenly spread throughout the city, that the Roman people, mindful of the virtues and the benefits bestowed by the great Pontiff, had spontaneously manifested the desire of rendering to their common father the last tribute of respect and filial affection. That manifestation of gratitude and affection was intended to be thoroughly worthy of the gravity and the religious sentiments of the Roman people, who had no other intention than that of associating themselves decorously with the *cortége*, and assisting numerously and reverently at its passing. On the day and at the hour fixed, the *cortége* moved from the Vatican Temple, while a great multitude of persons of all classes crowded from all sides. Many were around the funeral car, very many behind it, and all of tranquil and serious bearing. Intent on reciting the befitting prayers, they neither uttered a cry, nor committed an act which could provoke any one, or give cause in any way for disturbances. But, behold! from the very beginning of the religious accompaniment, a handful of noted miscreants disturbed the sad ceremony with riotous cries. Gradually increasing in number and boldness, they redoubled the clamor and tumult, they insulted the most holy things, saluted with hisses and contumely persons of the highest respectability; and with a threatening and contemptuous aspect they surrounded the funeral *cortége*,

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dealing blows and throwing stones at them. Moreover, what even barbarians would not have dared, they dared, not respecting even the remains of the Holy Pontiff; for not only did they imprecate the name of Pius IX., but they threw stones at the funeral-car which carried the corpse, and more than once was the cry raised to throw away the ashes unburied. Throughout all the long way, and for the space of two hours, the indecent spectacle lasted; and if they did not commit greater excesses, the merit is due to the long-suffering of those, who, although provoked by every violence and wantonness, preferred to resign themselves to the insults rather than permit their pious office to be saddened by more mournful scenes. From every side, letters of execration of such a disgrace and enormous misdeed reach us daily. But above all, the deepest grief and pain caused by the atrocious crime rests upon our soul; and inasmuch as our duty constitutes us the vindicator of all that is attempted to the detriment of the majesty of the Roman Pontificate, and of the venerated memory of our predecessors, we solemnly protest before you, venerable brethren, against those deplorable excesses, and we loudly denounce the insults, the entire blame for which falls upon those who did not defend either the rights of religion, or the liberty of the citizens, from the fury of the impious. And from this also the Catholic world may judge what security there is left for us in Rome. It was already well and openly known, that we are reduced to a most difficult, and for many reasons intolerable condition; but the recent facts of which we have spoken have made this more clearly manifest, and together they have demonstrated, that, if the present state of things is bitter to us, still more bitter is the fear of the future. If the removal of the ashes of Pius IX. gave cause for such unworthy disturbances and such serious tumults, who could give warranty that the audacity of the wicked would not break out into the same excesses when they saw us pass along the streets of Rome in a manner becoming our dignity, and especially if they believed they had just motive, because we ourselves, through duty,

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went to condemn unjust laws decreed here in Rome, or to reprove the wickedness of any other public act? Hence it is more than ever evident, that in the present circumstances we cannot remain in Rome otherwise than as a prisoner in the Vatican. Moreover, whoever pays attention to certain indications which here and there manifest themselves, and considers at the same time, that the sects have openly conspired for the extermination of the name of Catholic, has reason to affirm that more pernicious intentions are being matured to the injury of the religion of Christ, of the Supreme Pontiff, and of the hereditary faith of the Roman people. We certainly, as is our duty, follow with attentive watch the onward movement of this most savage struggle, and at the same time prepare the most opportune means of defence. Reposing all our hopes in God, we are resolved to combat to the very last for the safety of the Church, for the independence of the Supreme Pontiff, for the rights and the majesty of the Apostolic See; and in such a combat we are resolved to spare no labor, and to fear no difficulty. Nor shall we combat alone; inasmuch as in your virtue and constancy, my venerable brethren, we, in every respect, place the greatest trust. No small comfort and support to us, also, is the good-will and the piety of the Romans, who, tempted in a thousand ways and by every art, remain with singular firmness obsequious to the Church, and faithful to the Pontiff; nor do they neglect any occasion for showing how deeply those virtues are inscribed in their hearts."

The faithful Catholics of Rome lost no time in making an address of protestation to the Holy Father for this insult to the remains of the beloved Pope Pius, and they did so in the following language: —

"MOST HOLY FATHER, — The sad echo of the events accomplished in Rome on the night of July 13, against the venerated body

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of your august predecessor, Pius IX., and against the majesty of the Roman Pontificate, as well as the insults and wicked resolutions against your supreme authority, which have been repeated in and outside Rome, have filled us with grief and indignation. To satisfy the necessities of our hearts, we protest as Catholics — as your children — against such attacks upon our master and father. We glory in giving public and spontaneous adhesion to your allocution of Aug. 4; we acknowledge with you that you have been deprived of that liberty to which you have a sacred right; and we loudly demand, in the face of the world, the cessation of that condition of the Vicar of Jesus Christ which is a menace to our consciences and to the conscience of all the Catholics of the world. And also as Italians, Holy Father, we protest against the unmerited wrong done to our poor country by the commission of such crimes in her name, and in cloaking these infernal plots under the pretext of her welfare. We affirm that the Papacy is the glory of Italy; that Italy can be envied by all civilized nations, principally through means of the Papacy; and that, far from having in the Papacy an obstacle to her true welfare, it is only by remaining Catholic, and by respecting the rights and independence of the Papacy, that Italy may secure her proper prosperity and grandeur. Bless us, Holy Father! and may God grant a termination to your bitter trials, and save us all."

The Catholic members of the British Parliament, representing Ireland, sent his Holiness the following address: —

"Most Holy Father, — We, the undersigned Irish Catholic members of Parliament, desire to give expression to the feelings of grief and indignation with which we have heard of the outrage and insult offered to the remains of your illustrious predecessor, Pope Pius IX., in the streets of Rome. This cowardly crime revolts the conscience of Christendom. It exposes to the world the worthless-

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ness of the so-called 'guaranties,' and enables us, your children, to realize the perils that environ you as visible Head of the Church.

"Most Holy Father, as representatives of an ancient Catholic nation, whose proudest boast is its historic fidelity to the Apostolic See, we tender to you our heartfelt homage and devotion; and give to you the pledge that in any measures for the protection of the personal safety and legitimate rights of your Holiness which may be deemed necessary, faithful Catholic Ireland desires to be associated."

The address was sent to his Eminence Cardinal Manning for presentation, accompanied by the following letter from the secretaries, Mr. A. M. Sullivan and Mr. A. H. Bellingham: —

"My Lord Cardinal, — We have the honor to forward to you, for presentation to our Holy Father, Pope Leo XIII., an address from the Catholic representatives of Ireland, called forth by the recent outrages in Rome. Many of our colleagues are, as is usual at this time of the year, absent just now from London, and much time would be lost in endeavoring to reach them. We feel so keenly the desire to speak out at once in the name of Ireland on this subject, that we have decided to forward the address forthwith, signed by those of our body who are in attendance in Parliament, asking your Eminence to confer on us the favor of forwarding it to Rome. We gladly avail ourselves of this opportunity of renewing for ourselves and for our country the expression of that profound reverence and affectionate regard which it has so often been to us a pleasure and a duty to testify towards your Eminence, whose words of wise counsel and tender sympathy are always greatly esteemed by the Irish people."

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CHAPTER XVIII.

POPE LEO AND IRELAND.

THE condition of the Irish Catholics, who comprise over four-fifths of the whole population of Ireland, naturally attracted the attention of the Pope at this time. It is not necessary to enter here into any description of the state of Ireland in the years following the coronation of Leo XIII. Everybody is familiar with the story of that home-rule agitation which begun to assume definite form after the famine of 1879–80, and the general election of the latter year; and which, though it has not yet obtained the goal of its desires, is, nevertheless, morally certain of winning for the Irish people the inestimable boon of legislative autonomy. When the Land League first began its crusade against alien landlordism, England resorted to all sorts of dishonest methods to create the impression at Rome that the Irish Catholics were being tainted with heresy and false ideas. It was said that they were becoming perverts to the erroneous doctrines of socialism; that they refused to pay their just debts; that they were no longer disposed to obey their priests and bishops;

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and that, in fact, unless some effective barrier were soon interposed, they would lose their faith altogether, and become lost to the Church.

Naturally such reports as these, which English landlords took good care to get forwarded to Rome, troubled Pope Leo not a little; and hence he summoned the bishops of Cashel, Emly, Limerick, Cloyne, Ross, and Kerry, to Rome, to consult with them concerning the situation in Ireland. The patriotic Dr. Croke, the Archbishop of Cashel, took upon himself the defence of the Irish agitators; and he assured the Holy Father that there was little or no truth in the alarming rumors that English agents had so sedulously spread in Rome. He pointed out that all the great reforms that had in the past been won in Ireland were carried by just such means as the Irish people were now employing to destroy alien landlordism and English misrule; and he assured his Holiness that there was not the slightest danger of the Irish people either losing their faith, or relaxing that attachment which had hitherto knit them so closely to the Holy See. "Two things," said the Holy Father, "weigh much upon my mind, and are all-important in this question. The first is the preservation of the Catholic faith among the Irish people. Upon this point," continued his Holiness, "I confess I have the less anxiety; for the past history of Ireland is a pledge for the future, and I have no fear that the Irish, who have preserved

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their faith through centuries of misfortune, will ever abandon it. The second is the union of the bishops and clergy with their people, and the imperative necessity that no revolutionary principles should be introduced or allowed to take root among them." Dr. Croke and the other Irish prelates assured the Pope anew that there was not the slightest danger of a revolution occurring in Ireland. They pointed out to him, that the Irish people were now engaged in a peaceful and constitutional agitation for the acquisition of their rights; and, as they believed that by such an agitation they would eventually win, there was nothing to dread on the score of an armed uprising against the authorities, even if everybody was persuaded that the laws such authorities enforced were unjust and tyrannical ones. The Holy Father had several audiences with the Irish prelates during their stay in Rome; and he assured them that his sympathies and good wishes went out to Ireland, to the fidelity of whose people to the faith and the Apostolic See he bore willing and eloquent testimony. Later on, the Pope again called the Irish bishops to Rome, for consultation with them on the Irish situation; but of that, more in its proper place. Early in 1881, Cardinal McCabe, Archbishop of Dublin, since deceased, communicated to his clergy the text of a most important letter addressed to him on the 3d of January by the Holy Father. The archbishop asks, "In what terms

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does the Holy Father address himself to us? An attempt may be made to distort his words, and to make it appear that the Holy See is hostile to the demand of the country for the repeal of harsh laws, which have brought misery and crime amongst us for long generations. Is this the object of the letter of the Holy Father? Most certainly not. He knows the injuries inflicted on our people by the present land code, and he prays that these injuries may be speedily redressed by a change in the laws from which they flow; but whilst he blesses our determination to obtain justice for an oppressed tenantry, there are in the agitation, as carried on, things which he cannot approve. No better exponent of the Holy's Father's views can be had than the Holy Father himself, who draws a wide distinction between the end aimed at, and some of the means employed to achieve that end." And then the archbishop tells how, in his audience with the Pope, "his Holiness did not in any way disapprove of the people seeking by legitimate and constitutional means the redress of their grievances; but he said that 'in the present agitation, as it is carried on, there are certain things done which I cannot approve of.' The people, he said, should be encouraged in doing what is right, but they should be duly impressed with the duty of keeping always within the bounds of law and religion." The words of the last paragraph in the archbishop's letter are perhaps the most vitally im-

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portant of all. Regretfully writes his Grace: "Rumors to which we would be unwilling to give credence are already in circulation, that the scheme about to be proposed by Government for the settlement of the land question will be but a half-hearted attempt to grapple with the evil they wish to cure. This would be a deplorable misfortune. Unless the cancer which has been eating away the life of the nation be cut out to the last fibre, health and security never can be restored, and sooner or later the disastrous scenes of to-day will return, but with increased violence." Dr. McCabe calls the evil of the present land system "a cancer eating into the life of the nation, which must be cut out to the last fibre, or health and security can never be restored." "A half-hearted attempt" to grapple with it, Archbishop McCabe designates as "a deplorable misfortune."

THE POPE'S LETTER.

To our Venerable Brother, EDWARD MCCABE, *Archbishop of Dublin, Primate of Ireland.*

VENERABLE BROTHER, — Health and apostolic benediction. We read with pleasure your letter recently addressed to the clergy and people of the diocese of Dublin, and presented to us by you when you were in Rome; for in it we recognized your prudence and moderation, since, while Ireland is now deeply moved, partly by a desire of better things, partly by a fear of an uncertain future, you offer counsel admirably suited to the occasion.

The unhappy condition of Catholics in Ireland disquiets and

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afflicts us; and we highly esteem their virtue, sorely tried by adversity not for a brief period only, but for many centuries. For, with the greatest fortitude and constancy, they preferred to endure every misfortune rather than forsake the religion of their fathers, or deviate in the slightest degree from their ancient fidelity to the Apostolic See. Moreover, it is their singular glory, extending down to the present time, that most noble proofs of all the other virtues were never wanting amongst them. These reasons force us to love them with paternal benevolence, and fervently to wish that the evils by which they are afflicted may quickly be brought to an end.

At the same time, we unhesitatingly declare that it is their duty to be carefully on their guard not to allow the fame of their sterling and hereditary probity to be lessened, and not to commit any rash act whereby they may seem to have cast aside the obedience due to their lawful rulers; and for this reason, whenever Ireland was greatly excited in guarding and defending her own interests, the Roman Pontiffs constantly endeavored by admonition and exhortation to allay the excited feelings, lest, by a disregard of moderation, justice might be violated, or the cause, however right in itself, might be forced by the influence of passions into the flame of sedition. These counsels were also directed to the end that the Catholics of Ireland should in all things follow the Church as a guide and teacher; and, thoroughly conforming themselves to her precepts, they should reject the allurements of pernicious doctrines. Thus the Supreme Pontiff Gregory XVI., on the 12th of March, 1839, and on the 15th of October, 1844, through the Sacred Congregation of the Propaganda, admonished the Archbishop of Armagh to do nothing except with justice and moderation. And we, following the example of our predecessors, took care on the 1st of June last year, as you are aware, to give to all the bishops of Ireland the salutary admonitions which the occasion demanded; namely, that the Irish people should obey the bishops, and in no particular deviate from the sacredness of duty. And a little later, in the month of November, we testified to some

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Irish bishops who had come to visit the tombs of the Apostles, that we ardently desired every good gift for the people of Ireland; but we also added, that order should not be disturbed.

This manner of thinking and acting is entirely conformable to the ordinances and laws of the Catholic Church, and we have no doubt that it will conduce to the interests of Ireland. For we have confidence in the justice of the men who are placed at the head of the state, and who certainly, for the most part, have great practical experience, combined with prudence in civil affairs. Ireland may obtain what she wants, much more safely and readily, if only she adopts a course which the laws allow, and avoids giving causes of offence.

Therefore, venerable brother, let you and your colleagues in the episcopate direct your efforts to the end that the people of Ireland, in this anxious condition of affairs, do not transgress the bounds of equity and justice. We have assuredly received from the bishops, the clergy, and the people of Ireland, many proofs of reverence and affection; and if now, in a willing spirit, they obey these counsels and our authority, as we are certain they will, they may feel assured that they have fulfilled their own duty, and have completely satisfied us.

Finally, from our heart we implore God to look down propitiously on Ireland; and in the mean time, as a pledge of heavenly gifts, we affectionately impart in the Lord the apostolic benediction to you, venerable brother, to the other bishops of Ireland, and to the entire clergy and people.

Given at St. Peter's, Rome, on the third day of January, 1881, in the third year of our Pontificate.

LEO PP. XIII.

At a meeting of the clergy of the archdiocese of Boston, held on Jan. 25, at which his Grace Archbishop Williams presided, a committee was appointed to convey to the clergy and people of Ireland an expression

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of their brotherly love and sympathy, and an assurance of moral support and material assistance in their present movement for the redress of their grievances.

In fulfilment of this intention, the committee sent the following address: —

To the Clergy and People of Ireland.

Many causes combine to make it becoming in us to address you words of fraternal sympathy at the present time.

We behold you ardently engaged in the pursuit of a noble end, the attainment of which will release a whole people from a host of evils; and regard you, therefore, as eminently worthy of our warmest sympathy and most out-spoken encouragement.

That sympathy for suffering, and indignation at injustice, which are natural to the human heart, are in this case intensified by feelings that spring from community of race and nationality. You are our kindred in blood, and, for the most part, of the same household of the faith; and thus natural affection and divine charity, as well as the claims of justice, engage us in your cause.

Citizens as we are of a flourishing republic, living among a self-governing people, and witnessing and enjoying the blessings of civil liberty and legislative independence, we cannot withhold our enthusiastic approval of your well-conceived and well-conducted efforts to secure the same blessings for yourselves and future generations of Irishmen on their own soil.

The truths of religion and the dictates of patriotism being in perfect accord, it is the office of the priest to bless the labors of the statesmen who seek to frame laws for the benefit of their country.

Ireland, after centuries of suffering from the effects of unjust conquest, ruthless spoliation, and an almost total alienation of the soil and its consequent evil of an intruded and rapacious landlord class, is now making a supreme effort to rid herself of these crying evils;

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and we joyfully seize the occasion to tender to her our deep concern for her welfare, our best wishes for her success, and all the solace and help in our power.

Your efforts to eradicate from your native land the evil effects of alien domination and usurpation of the soil, twin relics of conquest and feudalism, deserve the full approval and hearty support of all friends of human happiness in every land.

The worthiness of the end proposed, the practical and thorough character of the reforms demanded, and the wisdom of the methods adopted, amply justify this declaration.

The gravity of the crisis through which Ireland is now passing, the magnitude of the interest involved, and the probable results of this great social and political movement, have arrested the attention of the civilized world, and engaged the serious consideration of statesmen at home and abroad.

Moreover, the system of land tenure which impoverishes Ireland affects us injuriously here in America, inasmuch as it creates an additional object of charity, whose pressing claims have often to be met to the detriment of the poor at our own doors and the orphans of our diocese.

We, therefore, feel it our duty to aid and encourage any movement that by legitimate means seeks to rescue Ireland from the slough of misery and enforced poverty in which she has so long lain, and make her self-supporting, so that famine shall no more stalk over the land, nor the tale of Ireland's woe continue to wring our hearts with grief for our suffering brethren.

While we applaud your efforts to shake off the evils that oppress you, we admire your patience in times of sore affliction, your splendid constancy in the faith, your self-control in the presence of great provocation, and your persistent pursuit of your rights in spite of unreasoning and brutal opposition, repeated failure, or only partial success.

We are filled with wonder at the efficacy you have known how to

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infuse into an orderly, peaceful, and constitutional agitation for the revision of the iniquitous land laws imposed upon your country by an alien legislature; and we hope and pray that no resort to arbitrary power, or the substitution of the methods of tyrants for the peaceful process of civil law, will be able to stifle your voice, or paralyze your action.

We are friendly to any movement that is founded on correct principles, tending to redress the grievances of the people of Ireland; and feeling, in this crisis in the history of land-law reform, that the principles laid down in the platform of the Land League Convention at Buffalo, N. Y., are justified by religion and morality, we extend our earnest and heartfelt sympathy and co-operation to all those who are laboring in such a just and righteous cause, as long as they are guided by these principles.

We solemnly declare that if the British Parliament is unwilling or unable to apply an efficient remedy to "the cancer that is eating away the life of the nation," it is the duty of England to remit the cure of the evil to the people of Ireland themselves.

Nor, on the other hand, do we hesitate to denounce as pernicious and infamous the conduct of certain supposed emissaries of secret societies, who seek to infuse into this movement a spirit of injustice, and a disregard for the laws of morality as expounded by the Catholic Church.

Following in the footsteps of our Holy Father, Pope Leo XIII., who has recently manifested his deep concern for the temporal as well as the eternal welfare of the faithful people of Ireland, by addressing them words of paternal sympathy and apostolic counsel, we declare that we are advocates of peace and civic order, and hold with St. Thomas and other Catholic doctors that the only laudable and stable order is that which is founded on justice to all men, effective redress of wrong, and an equitable adjustment of conflicting interest.

All civilized governments are more or less influenced by the pub-

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lic opinion of the world; and we will rejoice with you, should this declaration of ours serve, even in the slightest degree, to give more force and efficacy to the desire of the nations, that the condition of Ireland should cease to be the reproach of modern statesmanship, a blot upon the civilization of the age, and a deplorable and needless exception to the general prosperity of the people of Europe.

Our confidence in ultimate success is much increased when we see the clergy and people of Ireland, without regard to differences of creed or party affiliations, tending to unite in the work of redressing the wrongs under which she has so long groaned; and we hope that the bonds of this growing union may be drawn closer day by day, till the united voice of the children of Ireland, at home and abroad, demanding justice, not alms, shall at length be heard and heeded.

We pray the Giver of all good gifts that he may reward Ireland's centuries of suffering, and fidelity to religion, with the fullest civil liberty, peace, and prosperity, so that she may be once again the home of learning and science, and a source of blessings to other nations.

†JOHN J. WILLIAMS, *Archbishop of Boston.*
WILLIAM BYRNE, *V. G.*
W. A. BLENKINSOP, *Chairman,*
Pastor SS. Peter and Paul's Church, Boston.
M. J. FLATLEY, *Secretary,*
Pastor St. Joseph's, Wakefield.
THOMAS H. SHAHAN,
Pastor St. James's Church, Boston.
THOMAS MAGENNIS,
Pastor St. Thomas's Church, Boston.
MICHAEL J. MASTERSON,
Pastor St. John's Church, Peabody, Mass.

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Commenting on the Irish situation, the "Aurora" of Rome, which was then supposed to reflect the views of the Vatican, denied that the Irish bishops were pursuing a policy displeasing at heart to the Pope, and adds, —

"The Pope and the bishops have never thought of preventing peoples from aiming at the legitimate satisfaction of their needs and respect for their rights, provided they never deviate from justice and rectitude in the choice of means. Rebellion, outbreaks of passion, incendiarism, destruction of property, and homicide clearly are not among such means; and the Pope and the bishops are perfectly agreed on this point. They render service to government in this respect, the more valuable inasmuch as their services touch souls and cost nothing. Here their action stops. If after this the Irish, or any other people, have grievances to prefer, and rights to enforce by proper means, that is their affair. The Church, loving her children, and imbued with the love of Jesus Christ, wishes just reasons for complaint to be removed, and rights to be acknowledged; but it does not therefore descend from the lofty region of principles, to mix in the details of the movement. Thus it has always been, and will always be."

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CHAPTER XIX.

THE POPE'S FIRST CANONIZATION.

WE conclude our review of Pope Leo's third Pontifical year by reproducing here the "London Tablet's" description of the grand ceremony with which the year 1881 closed; to wit, the canonization, on the 8th of December, in the great hall over the portico of St. Peter's, of the blessed Giovanni Battista de Rossi, canon of Santa Maria in Cosmedin; of Father Lorenzo da Brindisi, Capuchin of the Minor Observants of St. Francis; of Benedict Joseph Labre, layman; and of Sister Clare of the Cross of Montefalco, Augustinian nun. Says "The Tablet," —

"The hall was beautifully decorated and prepared for the occasion, under the direction of Commendatore Fontana, Vatican architect, with the approval of the Holy Father himself, who carefully inspected all the arrangements. The hall was not adorned with glaring draperies, but in the simplest taste. The walls, divided already into compartments by the huge recesses for windows looking on one side into the piazza, on the other into the basilica, were further subdivided by festoons of flowers and candelabra, reaching in lines from the ceiling to near the ground. The cornice was equipped with a double row of lights, extending all around the hall, one row

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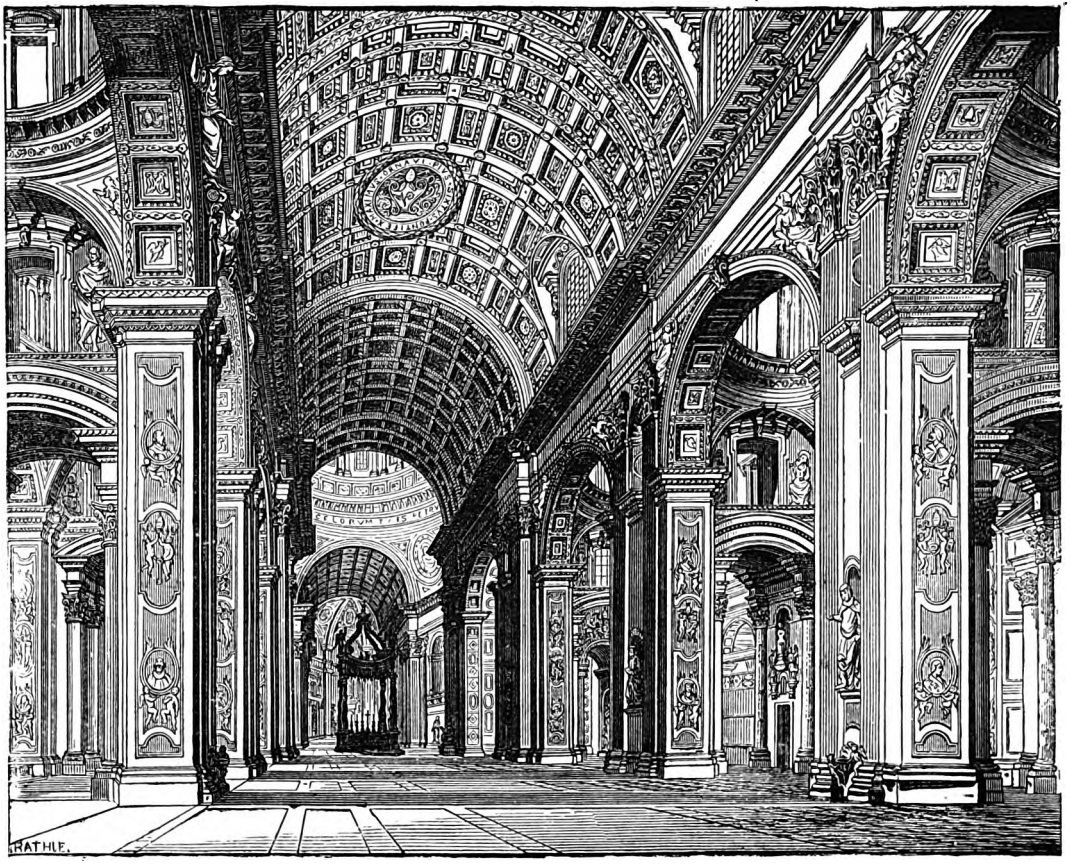

INTERIOR OF ST. PETER'S, ROME.

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being perfectly even, and the upper being here and there diversified by slight elevations of the lamps. The prevailing colors in the decoration of the walls were white and gold, which were set off admirably by the festoons of flowers. The Papal throne, erected at the far end of the hall, had over it the legend *Ubi Petrus ibi ecclesia.* The altar, in the midst before the throne, was covered by a lofty baldacchino, the four columns and the angels supporting them being richly gilt. Between the throne and the altar were the benches for the cardinals and archbishops; at the other side of the altar were seats for the bishops, mitred abbots, and prelates. A barrier similar to that in the Sistine Chapel divided the hall into two portions, one for the Pope, cardinals, and ecclesiastics, the other for the general public. All along the centre of the hall, a passage was kept clear by the Palatine and Swiss Guards. The recesses of the windows, the walls being of great thickness, afforded ample room for the erection of tribunes or galleries. The ten recesses, five on the side of the piazza and five looking into the basilica, were accordingly utilized by the erection in each of three tiers of seats with staircases. The ten tribunes thus provided were distinguished by letters, A to K. The tribune A to the left of the Papal throne, and gospel side of the Papal altar, was reserved for the Grand Master of the Order of Malta, with three knights, the president and four postulators of the respective causes, and friends of the Secretary of State. Tribune B was allocated to the prelates and consultors of the Congregation of Rites and to friends of the Majordomo. Tribune C was given to the postulation committee of blessed John Baptist de Rossi; D to the postulation committee of blessed Joseph Labre; and E to the commission of the Congregation of Rites. At the right of the throne, and Epistle side of the Papal altar, tribune F was reserved for the diplomatic body, G for the Pecci family and the Roman nobles, H for the Roman nobles and the Papal choir, I for the postulation of blessed Lorenzo da Brindisi, and K for the postulation of blessed Clara da Montefalco. Twelve

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standards painted to represent miracles, or scenes in the lives of the new saints, were suspended at intervals along the walls of the hall and antechamber.

"Eight o'clock A.M. was the hour mentioned for the arrival in the tickets of admission; but as early as six A.M. people drove to the bronze gate, which was then, of course, closed. The cardinals, archbishops, and bishops, the ambassadors and Roman nobles, drove round by the Zecca, and all other persons were directed to the bronze gate; and long before eight A.M. the Scala Regia was crowded by some hundreds of ladies and gentlemen, all anxious to get the first places. The Palatine Guards formed a cordon at the head of the stairs, and allowed only a few to pass at a time, in order to give time for close examination of the tickets. By nine A.M. the seats in the body of the hall were filled, and the tribunes nearly so.

"Shortly after nine A.M., the Pope, accompanied by the Majordomo, Master of the Camera, Noble Guards and Chamberlains (lay and clerical) on duty, left his private apartments, and descended to the Hall dei Paramenti, in which were already assembled the cardinals (forty-two in number), the archbishops (sixty-five or more), the bishops (seventy-five), the abbots (only four or five), the generals of orders, Vatican penitentiaries, Vatican prelates and officials, and the consultors of the Congregation of Rites. The Pope then robed in the sacred vestments with the Papal mantle, and put on the tiara, and, after blessing the incense, entered the adjoining Sala Ducale, where he laid aside the tiara, and knelt in prayer at an altar erected for the purpose, and adorned by a tapestry picture of the Immaculate Conception. The Pope, on rising from prayer, intoned the first words of the hymn *Ave Maris stella*, which was sung by the Papal choir, and, assuming the mitre, entered the *sedia gestatoria*, and was presented by Cardinal Bartolini, procurator of the canonization, with three lighted waxen candles, richly painted. The largest of these the Pope handed to the prince assistant at

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the throne (Colonna), who knelt to receive it; and the smallest he took in his left hand, leaving his right hand free to impart the benediction.

"A procession was then formed in the following order: Two mace-bearers; under-officers; consultors and officers of the Congregation of Rites; members of the Cappella Pontificia, i.e., procurators, apostolic preacher, confessor, proctors-general of mendicant orders, Bussolanti, chaplains in ordinary, some of them bearing the Pope's precious mitres, clerks and private chaplains, the Procurator-General del Fisco and consistorial advocates, the Cameriere *d'Onore* and *Segreti*, and the singers of the Papal choir; various Vatican prelates; two private chaplains, bearing the tiara and mitre usually worn by Leo XIII.; Prince Ruspoli, master of the Sacred Hospice, attended by mace-bearers and Cursori.

"Next came a *Votante di Segnatura* with incense, the junior auditor of the Rota, as sub-deacon apostolic, bearing the Papal cross, and surrounded by seven acolytes with lighted wax candles, and followed by the *Virga Rubea*, or keeper of the Papal cross, an auditor of the Rota, and two Greeks, habitated in sacred vestments for serving as sub-deacons at the Mass. Then in white copes advanced the Vatican penitentiaries, the abbots general, the Commendatore di S. Spirito, the abbots ordinary, all in white damask copes and white mitres; the bishops and archbishops, non-assistant and assistant at the throne, in copes of silver cloth and with white mitres.

"Afterwards the cardinals, the deacons first in rich silver dalmatics, embroidered in gold, then the priests in copes; and lastly, the cardinal bishops in copes, all wearing damask mitres, and holding in their hands lighted wax candles, each attended by train-bearer and officials; next the Prince (Colonna), assistant at the throne; two auditors of the Rota; the two first deacons assistant (Cardinals Mertel and Randi), with Cardinal Zigliara as acting deacon ministrant between them; the prefect of pontifical ceremonies (Mgr. Cataldi) and a master of ceremonies in attendance.

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"Next came the Pope in the *sedia gestatoria*, attended by the Foriere (Marchese Sacchetti) and the Cavallerizzo (Marchese Serlupi), and carried by Palafrenieni and Sediari, wearing red damask liveries, and with a baldachino held over him by eight referendary prelates of the Segnatura (of whom Mgr. Stonor was one), the *flabelli* or peacock fans being carried at either side. Immediately behind his Holiness followed the commandants and officers of the Noble Guard, the officers of the Swiss and Palatine Guards of Honor, the sword-bearers, mace-bearers, the dean of the Rota carrying the mitre, the Majordomo (Mgr. Ricci-Paracciani), the master of the camera (Mgr. Macchi), the prothonotaries *Participanti*, and some generals of religious orders.

"This procession, issuing from the Sala Ducale, went round the Aula Regia, and entered the Sistine Chapel, where the Pope alighted from the *sedia gestatoria*, and knelt before the Blessed Sacrament. The procession, when the Pope re-entered the *sedia*, resumed its course to the Hall of Canonization; the Papal choir, at the entrance of his Holiness, singing the *Tu es Petrus*.

"The scene, as viewed from the upper galleries of the tribunes, at the entrance of the procession, was strikingly beautiful. A soft golden light pervaded the hall; the tribunes were filled with ambassadors in rich uniform, nobles and gentlemen wearing brilliant decorations, Capuchins in sombre brown, and Augustinians in black robes. The crimson plumes of the Palatine Guards formed a double line in the midst of the hall; then came slowly marching the various Vatican officials, some in red and white robes, interspersed with the Spanish costumes of black velvet and the silver maces; next the long and apparently interminable rows of white mitres with a few red crowns studded with jewels of Armenian and Oriental prelates, the cardinals in their rich robes, and the great officers of state; and, most observed of all, Leo XIII. himself, giving his benediction to the kneeling crowds, and looking every inch the Supreme Pontiff of the Catholic Church. When the barrier was passed, his Holiness handed his

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waxen torch to the Coppiere (Monsignor Boccali), and the second cardinal deacon removed the tiara. The Pope then knelt in prayer at the faldstool before the throne, and on rising took his seat on the throne, again wearing the mitre. Fourteen of the senior archbishops and bishops sat on the steps of the throne. The cardinals sat on longitudinal benches at either side of the space before the throne, and behind them sat the archbishops. The bishops, abbots, penitentiaries, and Vatican prelates sat on cross benches ranged between the altar and the barrier. The cardinals, archbishops, bishops, abbots, and prelates then, one by one and in order of rank, went up to the throne, and paid their respective homages. They then resumed their seats, each retaining in his hand a lighted candle. The procurator of the canonization, Cardinal Bartolini, and on his left the consistorial advocate, De Domenicis Tosti, were then conducted to the foot of the throne; and the dean, in the name of the cardinal procurator, made in Latin the first postulation *instanter* for the canonization, to which a reply, also in Latin, was made in the name of the Pontiff, by Monsignor Mercurelli, the secretary of briefs to princes. The postulators returned to their seats; the Pope left the throne, and knelt at the faldstool; and two singers of the Papal choir intoned the Litanies of the Saints, all present kneeling and joining in the responses. The Litanies being over, the Pope returned to his throne; and the second postulation, *instanter, instantius*, was made, and the secretary replied. The postulators resumed their seats, the Pope again knelt, and the first cardinal deacon assistant pronounced the word *Orate.* All present knelt and prayed until the second cardinal deacon assistant said *Levate.* The Pope and all present then rose, and the Pope intoned the *Veni Creator Spiritus*, after which he recited the prescribed prayers; and the third postulation, *instanter, instantius, instantissime*, was made, and responded to by the secretary. The Pope now stood at the throne, wearing the tiara, and, as Doctor Infallible and Head of the Universal Church, pronounced the formal decree of canonization.

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"On the publication of this decree, the cardinal procurator and the consistorial advocate returned thanks, and prayed for the despatch of the relative apostolic letters. The Pope replied, '*Decernimus;*' and the advocate requested the prothonotaries to compile the acts of canonization. The chief prothonotary answered, '*Conficiemus,*' and, turning to the chamberlains, added, '*Vobis testibus.*' The trumpets now sounded from the distance, and the bells of St. Peter's and of all the churches of Rome began to ring out a joyful peal. The Pope rose, laid aside the mitre, and intoned the *Te Deum*, which was chanted by the Papal choir. After the *Te Deum,* Cardinal Mertel intoned the '*Orate pro nobis, Sancti Joannes Baptista, Laurenti, Benedicte Joseph, et Clara,*' the choir responding with '*Ut digni efficiamur promissionibus Christi.*' The Holy Father then read the '*Oremus*' proper for the new saints. The cardinal deacon, Gospeller, recited the '*Confiteor,*' adding, after '*Petro et Paulo,*' the words '*Sanctis Joanni Baptistæ, Laurentio, Benedicto Joseph, et Claræ.*' The sub-deacon then approached the throne, bearing the cross; and Leo XIII., laying aside the mitre, said the prayer before the benediction, adding the names of the new saints, and then solemnly imparted the benediction, and the canonization ceremonies were concluded.

"Preparations were then made for the Mass. The Psalms for Tierce were intoned, and the Pope put on the vestments for Mass. Cardinal di Pietro was the assistant bishop, Cardinals Mertel and Randi the deacons assistant, and Cardinal Zigliara was deacon ministrante. The sub-deacon was Mgr. Sibilia, auditor of the Rota. The Mass celebrated by the Holy Father was that of the Immaculate Conception, with prayers proper for the new saints. The Gospel and the Epistle were intoned both in Greek and Latin; and after the Gospel, Leo XIII. delivered a homily, in which he enlarged on the subject of the Immaculate Conception, and deplored the unfortunate condition of affairs which prevented the celebration of these functions in St. Peter's, and returned thanks to Heaven for the privilege

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of decreeing divine honors to four heroes of the Church. He then pronounced an admirable panegyric on the life and virtues of the four saints, concluding by a prayer for a blessing for the Universal Church through the intercession of the Blessed Virgin and the newly canonized saints. The homily lasted for nearly twenty minutes. During the chanting of the '*Credo*,' twelve cardinals, members of the Congregation of Rites, proceeded to the Pauline Chapel, where the oblations were laid out on twelve tables. These oblations consisted, for each of the four postulations, of five wax candles, two of the weight of thirty Roman pounds each, and three of nine pounds weight each; two large loaves, one gilt, the other silvered, on silver plates; wine and water in two small barrels, one gilt, the other silvered; three cages, one with two turtle-doves, the second with two pigeons, the third with some other birds. These oblations, carried by the postulators, were presented to the Pope by cardinals, namely, the cardinal procurator, Bartolini, a cardinal priest, and a cardinal deacon, all of the Congregation of Rites. Cardinal Bartolini acted for all four postulations, as the procurator for all; the other cardinals were Di Pietro, Monaco La Valletta, and De Falloux, for St. John Baptist de Rossi; Cardinals Sacconi, Oreglia, and Pellegrini, for St. Lorenzo da Brindisi; Cardinals Bilio, Mertinelli, and Pecci, for St. Benedict Joseph Labre; and Cardinals Pitra, Cattani, and Hassoun, for St. Clare of the Cross. The several oblations as presented to the Pope were by his Holiness handed to Monsignor Cataldi, prefect of Pontifical ceremonies.

"The Pope then, after washing his hands, continued the celebration of the Mass, making the Communion on the throne. The music chosen for the occasion was Ciciliani's Mass for eight voices, with the *Credo* of Vittoria, the *Tota pulchra* of Palestrina, and the *O Salutaris Hostia* of Mustafa, who directed the choir with his usual consummate skill. At the moment of the elevation, a melody was sounded by the silver trumpets of the Noble Guards, the musicians being stationed out of view, and above the cornice of the entrance

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door. After the elevation, Baini's *Benedictus* was sung by the choir. The Pope at the termination of the Mass laid the pallium and maniple upon the altar, and, putting on the mitre, took his seat on the throne. He then exchanged the mitre for the tiara; and Cardinal Bartolini, procurator of the canonization, Mgr. de Marzo, president of postulations, and the postulators of the four causes approached the throne; and Cardinal Bartolini, in the name of the four postulators, presented his Holiness with a purse of white velvet, embroidered with gold, and containing the customary offering *pro missa bene cantata*. The Pope then entered the *sedia gestatoria*, the procession was formed; and the Holy Father left the hall with the same *cortège* as when he entered it, and exhibiting little signs of fatigue, although the ceremonies had lasted from 8.30 A.M. to 2.30 P.M.

"Cardinal Mertel unfortunately was seized with illness during the functions, and his place as cardinal-deacon assistant was supplied by another cardinal. Some alarm was felt at first, at the apparently serious indisposition of his Eminence; but he became much better the following day.

"Among the notables present at the canonization, were Cardinal Schwarzenberg, the sole remaining cardinal of the creation of Gregory XVI.; the cardinal archbishops of Paris, Rouen, and Toulouse; the recently consecrated Prussian prelate, Archbishop Joseph Stadler; and Bishops Mermillod and Lachat.

"Among the British, Irish, and American ecclesiastics present, were Bishop Hugh Conway of Killala; Bishop Michael Logue of Raphoe; Archbishop Allard, formerly vicar apostolic in Natal; Bishop John Quinlan of Mobile, U. S. A.; Bishop John Leonard, vicar apostolic, Cape of Good Hope; Bishop Patrick Moran of Dunedin, New Zealand; Bishop Kirby, rector of the Irish College, Rome; the Abbot Sweeney, O. S. B., who came specially from England to represent his Order at the Canonization; Father Lockhart of London; and Mgr. Stacpoole, domestic prelate to his Holiness."

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CHAPTER XX.

THE FOURTH YEAR OF THE POPE'S PONTIFICATE.

INASMUCH as in the account given of the first two years of Pope Leo's Pontificate, considerable space has been given to a description of the several ceremonies which it falls to the lot of a Supreme Pontiff to perform or to preside at; and inasmuch, also, as the limits of this book do not admit of a repetition of these details on every occasion that the ceremonies with which they are connected are performed, — the author proposes to omit such repetition in the subsequent chapters, and to confine himself more closely to a reproduction of the more important and significant utterances of the Holy Father in regard to the Church in general, and the different nations of the earth in particular. Leo XIII. has been called upon to perform many important acts that interested the Catholic Church in this country. He has named numbers of new bishops; called the archbishops of the whole country to Rome, to consult with them on the condition and progress of the American Church; ordered the holding of a plenary council of the Church

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of the United States, a gathering which was attended by one of his own ablegates; sent the cardinal's hat to Archbishop Gibbons, by another of his ablegates; and performed many other actions which are of more or less recent occurrence. To adequately describe all of these Pontifical acts, and to detail the ceremonies attendant on each of them, would require not one book, but many; and hence the greater part of them will have to be passed over with merely a general mention, in order that more important facts in the life of Pope Leo may be fitly described. It is not necessary, either, here to enter into any description of the daily life of the Holy Father. All the world knows that the Pope is a man of very simple tastes; and that he is, moreover, a laborious worker. Sunrise never fails to find him engaged either in his work or devotions; he rarely spends an idle moment during the day, so engrossed is he with the many duties he has to perform, and the numerous calls which are made on his time; and it is said, that ten o'clock always finds him retired to rest.

It is only by such restless activity that Leo XIII. becomes so thoroughly acquainted with Church matters in the various countries, not only in general, but even with the details of single bishoprics. He was a model bishop during his thirty-two years' administration in Perugia, and now as chief bishop he remains faithful to himself. "The most distinguishing trait in Leo XIII.," says a most worthy French

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prelate, "a trait which at once strikes the observer, and which is his most marked characteristic, is that he is above all a holy bishop." Thus it has been unanimously admitted, that Divine Providence has given to Pius IX. a successor whom both friend and foe could look up to with reverence and respect. The correspondent of a non-Catholic paper, in describing the character of Leo XIII., concludes with these words: "I should gladly have added some dark shades to this flattering picture, but in vain have I inquired of the most pronounced enemies of the Church to find even the least blemish."

It may not be out of place here, while speaking of the Pope's personal habits, to reproduce an account which an American priest, the Rev. Dr. Bernard O'Reilly, recently gave of a visit to the Vatican, where he was permitted to attend the private Mass of his Holiness: —

"It is in one sense," wrote Dr. O'Reilly, "fortunate that Leo XIII. is debarred, by the present political circumstances of the Holy See, from performing the splendid functions in St. Peter's and some of the other great churches of Rome, which fell to the lot of his predecessors. The unceasing energy required by the writing of his encyclicals and other important official documents, — and he writes and corrects them all himself, — together with the extraordinary and difficult diplomatic affairs which he has to deal with, and the vast extension he has given to missions everywhere, would absorb the time, and tax to the utmost the strength, of young, experienced, and robust manhood. But Leo XIII., in his seventy-seventh year,

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is manifestly unequal to the long and fatiguing ceremonies of the solemn Pontifical offices in St. Peter's. At least, so I thought, after having carefully observed him this morning in the Vatican. I shall relate my experience, and allow your readers to judge of the wonderful power of endurance of one apparently so weak, and whose every day, from early morning till late into the night, is one unbroken round of most wearying occupations.

"During the Lenten season, and especially in Holy Week and Easter Week, the number of Catholic visitors from all countries is very great in Rome; and great, too, is the eagerness to obtain an audience of the Holy Father. Very, very many, however, have to leave Rome without seeing him. It is still more difficult to obtain the privilege of assisting at the Pope's private Mass, and receiving Holy Communion from his hand. An exception, nevertheless, is made on a very few days during the two weeks I have mentioned. From what I am going to relate, it will be seen what fatigue it must be for one so old, feeble, and overworked, to give Communion to a large number of persons.

"Well, we were in the private chapel precisely at the hour appointed this morning, half-past seven. When I say private chapel, I must explain. The chapel proper is a small oratory, with folding-doors opening out directly in front of the altar, into an apartment hung in crimson damask, and capable of seating about a hundred persons. We found it nearly filled. The folding-doors were open, the candles were lighted on the altar; most of the distinguished persons present were seated, a few kneeling, all apparently absorbed in their devotions. As the folding-doors were narrow, you could see only the altar, with its fronting of cloth of gold, and its lights. The priestly vestments were laid upon it in front of the tabernacle. One of the chaplains was arranging the signets in the missal.

"Suddenly there was a commotion. All present had dropped on their knees; and a slender form, wearing a white cassock and cape, with a pectoral cross of gold, stood for a moment like an apparition

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in front of the altar, and turned towards us. He sprinkled the worshippers with holy water, uttering in low tones the words of the benediction, and then, turning towards the altar, genuflected and retired to a *prie-dieu* at the Gospel side to recite the psalms and prayers prescribed before the Mass.

"To those who had never until then set eyes on Leo XIII., this sudden apparition must have been startling. The pure white cassock, the face, itself of almost transparent whiteness, the hair and skull-cap of the same color, the radiant countenance, and the benediction waved over our heads, seemed like a vision.

"We heard the deep tones of the Pope reciting alternately with his two chaplains the verses of the preparatory psalms, and there was silence. Then the slender white form of his Holiness re-appeared at the foot of the altar, and his two chaplains robed him in the sacred vestments. He seemed utterly unconscious of every thing but the Presence in which he stood, and the rite for which he was preparing. At length he is fully vested, and, genuflecting, begins Mass.

"As he stood there, slightly stooping, I could not help being much impressed. It was the great high priest of my faith, bending before the tabernacle of the New Law, in which was the reality prefigured by the manna; and Leo XIII. seemed to pierce the veil, to see and to address Him who sat throned invisibly there.

"I have never heard the divine words of the Liturgy uttered with so fervent and solemn a significance as Christ's Vicar on earth gives to them. When he bent down to recite the confession, you could see his whole frame moved by the deep feeling with which every word was pronounced: *Mea culpa, mea culpa, mea maxima culpa,* — 'Because I have sinned exceedingly, through my fault, through my fault, through my exceeding great fault.'

"All through the introit, the prayers, *Kyrie, Gloria in Excelsis,* Epistle and Gospel, every word, without being loud, was distinctly audible. The words of the *Gloria* especially seemed to move that

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white, feeble frame with unwonted emotion. At every sentence one would fancy there was some force lifting up the bent head and shoulders. There was unspeakable pathos in the tone with which he uttered the last portions of this angelic hymn: 'We give Thee thanks. For Thou alone art holy. Thou alone art Lord. Thou alone art most high, O Christ Jesus!'

"I cannot describe the succeeding parts of the Mass after the Offertory. Deeply as I felt, I believe every one present felt more than I did. A layman, — a young man too, — who knelt by my side, could scarcely contain himself. At the elevation, and afterward in the interval before the communion, I could not help thinking, as if I saw it, that it was as if Moses on the mount stood face to face with God, and pleaded for all the people.

"What a burden of care and sorrow and harrowing anxiety has Leo XIII. to bring daily into that Presence, and lay there at the foot of the mercy-seat! The troubles of Germany are now well-nigh ended; but how, since the 20th of February, 1878, till this day, Leo XIII. must have prayed there for the end of that fearful persecution! And it is far worse in France than it ever was in Germany. This very day Archbishop Richard, co-adjutor to Cardinal Guibert of Paris, is in Rome, devising with the Holy Father some means of preventing the rupture now daily expected between France and the Vatican. And in Russia they are still crushing, butchering, exiling the Catholic populations; while in Tonquin and Cochin China they are massacring them. There is not one spot, far or near, in the Christian world, with which yonder venerable man is not acquainted; not a want or a danger of all these churches and missions of which he is not informed, — wonderfully well informed, — and which he does not bring to that altar daily in his fatherly heart, there to plead for it with the Father of all. Do we wonder that these shoulders are bent far more with all these cares than with the weight of seventy-seven years of earthly labors?

"To look at the priestly form at the altar, as it swayed to and

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fro with some strong emotion, you would think that the two assistants were only by its side to prevent it from suddenly falling by sheer weakness. But is the Pope going to give Holy Communion to that chapel-full? I waited and watched with wonder, fearful lest his strength should utterly fail him. But the seventy or eighty persons there, ladies and gentlemen, all approached, and knelt in their turn, receiving the Divine gift from what might be deemed a hand unsteady and uncertain, but which was under the control of an iron will.

"It was for me a sight never to be forgotten, to behold the unaffected and concentrated piety of all these persons, as if they were in the upper chamber with Christ, and received from His hand the sacramental bread. One white-haired man wore stars and orders; but it was only to do honor to the King of kings, whom he had come to receive. Another, a venerable Pole, was quite blind.

"At length the Mass was over; the last blessing had been given, oh, so solemnly! and the Holy Father stood there in front of the altar while they disrobed him. Every thing was done so quietly, so gently, so silently; and you could hear almost the beating of your own pulse in that chapel, where all these worshippers were kneeling, wrapped in the Divine Presence, and praying for the dear ones at home, in every quarter of the globe, for they had come from every land.

"The Pope knelt in thanksgiving a little to the left of the altar, while one of his chaplains celebrated Mass after him. This is always the rule. The second Mass over, an arm-chair was brought to the Epistle side, below the platform; and the Holy Father seated himself, in order that each of those present should come in turn and get his blessing, and have a kind word from the common parent of Christendom.

"I watched with a keen attention all these families and groups of persons as they approached in succession, and were presented

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by Monsignor Macchi. How the sweet face — so unearthly in its spiritualized pallor and transparency — beamed with the light of true fatherly affection on these representatives of the great Catholic family! Every one was questioned, consoled, blessed, and sent away with kind messages and blessings to the absent ones. There was a whole family in a circle around the Pope's chair, among them a little girl to whom he had just given her first communion. Then two ladies, one of whom was in deep affliction, for she sobbed bitterly; and the fatherly heart went out to her in sweet words of comfort. And so group after group knelt, uttered their petitions, which were kindly answered; and the saintly face beamed on all, as one might fancy that of the Saviour did in some sylvan spot in Galilee, when He had taught the multitude and fed them, and allowed them to come to Him, to kiss His feet, His hands, the very hem of His garments. And is not that venerable figure the Vicar of Christ to us?

"Our turn came. We were not strangers to Leo XIII. He had much to say, many blessings to give to my companion. I was questioned about the progress of my work. Again and again I kissed that dear hand, which is never raised but to bless. And we went away feeling as if we had been near the Lake of Gennesaret in the time of our Lord.

"Such is Leo XIII., a parent to whom all come, as of old children came to Christ, to be blessed and prayed for. It is something, in these days of doubt, to have on earth one who is the representative of God's authority, and the living image of His fatherly kindness."

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CHAPTER XXI.

THE POPE AND IRELAND AGAIN.

ONE of the most notable acts of Pope Leo's fourth year was his addressing another encyclical letter to Cardinal McCabe, as the head of the Irish episcopate. The Holy Father evidently was deeply concerned over the Irish question; and he seems to have feared, that, as the agitation grew intenser in Ireland, there might be some grounds for dread lest harm should come to his faithful Irish Catholics. His faith in them never for an instant wavered, neither did his good-will towards them, and the patriotic hopes which he knew they entertained for their country. He afterwards proved the sincerity of his sympathy in a striking manner, by his appointment of Archbishop Walsh to the see of Dublin, after that had been made vacant by the death of Cardinal McCabe. And when it is remembered that he did this in spite of all the influence which England could bring, and which she knows so well how to bring, against Dr. Walsh's appointment, nobody can doubt that Pope Leo wishes the Irish Nationalists well, and that it

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would delight him to see their country gain that independence which she is striving after. Dr. Walsh's appointment was everywhere regarded as a signal proof that the Pope had studied the Irish question thoroughly; that he had viewed it from all sides; and that he saw nothing in the agitation the Irish people were making for their rights, to call for censure or condemnation. Prior, however, to the convocation of the Irish prelates in Rome in 1883, his Holiness appears to have been somewhat anxious about the Irish situation, as the following letter, sent to Cardinal McCabe on the 5th of August, 1882, would seem to indicate:—

"BELOVED SON, VENERABLE BRETHREN,—Health and apostolic benediction. The loving good-will with which we embrace the Irish people, and of which the intensity seems only to increase with the present difficulties, leads us to follow with singular care and paternal feeling the course of events occurring among you. But this consideration gives us more of anxiety than of comfort, because we do not yet see the public affairs of your country in that condition of peace and prosperity which we desire. On the one hand, the pressure is still felt of grievous hardships: on the other, perplexing agitation hurries many into turbulent courses; and men have not been wanting who stained themselves with atrocious murders, as if it were possible to find hope for national happiness in public disgrace and crime.

"We already knew, and have again recently seen from what you decreed in your last meeting in Dublin, that, from the same causes, you, beloved son, venerable brethren, are no less anxious than ourselves. Trembling for the common welfare, you very properly laid down what every one must avoid in so difficult a crisis, and in the

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midst of conflict. So doing, you certainly acted both according to your duty as bishops, and for the public interest. For men need the advice of their bishops most of all when, under the impulse of some violent craving, they mistake their true interests by false judgments; and if ever they are impetuously driven, as it were, to relinquish the right course, it is the duty of the bishops to moderate the excited feeling of the people, and, by timely exhortations, to bring them back to the justice and moderation necessary in all things. You seasonably recalled the Divine precept, to *seek first the kingdom of God and His justice*, by which Christians are commanded in every action of life, and consequently in their actions also as citizens, to keep in view their eternal salvation, and place religious fidelity to duty before every temporal consideration. So long as these rules are observed, it is lawful for the Irish to seek relief in their misfortunes; it is lawful for them to contend for their rights: for it cannot be thought that what is permitted to every other country is forbidden to Ireland. Nevertheless, interest must be directed by justice; and it must be seriously considered, that it is base to defend by unjust means any cause, however just. And justice is not to be found in violence, and especially not in those secret societies which, under pretext of vindicating a right, generally end in violent disturbance of the public peace. As our predecessors more than once, and we ourselves have done, so you, in your Dublin meeting, have now given a timely warning with how much caution every good man should keep aloof from such societies. Still, so long as the danger lasts, it is for you, in your watchfulness, often to repeat authoritatively the warning, exhorting all Irishmen, by the holiness of the Catholic name, and by the very love of their country, to have nothing to do with societies of this sort, which are powerless to obtain what the people rightfully ask, and which too often impel to crime those who have been fired by their allurements. Since the Irish are proud, and deservedly to be called *Catholics*, — which is, as St. Augustine explains, *guardians of integrity, and followers of what is right*, — let them bear out to

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the full their name; and, even when they are asserting their rights, let them strive to be what they are called. Let them remember that the *first of all liberties is to be free from crime;* and let them so conduct themselves through life, that *none* of them *may suffer* the penalties of the law *as a murderer, or a thief, or a railer, or a coveter of other men's things.*

"But it is fitting that your episcopal solicitude in governing the people should be assisted by the virtue, the labor, and the industry of all the clergy. With reference to this subject, all that you thought proper to decree concerning priests, especially the younger clergy, we judge right, and suited to the circumstances. For priests, if at any time, certainly in these popular storms, must be watchful and laborious co-operators in the preservation of order. And as in proportion to the high estimation in which one is held is his influence on the minds of others, they must endeavor to gain the approbation of the people by their gravity, constancy, and moderation in word and deed, and never take any step that may appear wanting in prudence or in the spirit of conciliation. It is easily understood that the clergy will be such as the circumstances require, if early trained by wise discipline and sound direction. For, as the Fathers of Trent admonished, *the age of youth, unless it be formed from its tender years unto piety and religion, will never perfectly, and without the greatest, and well-nigh special, help of Almighty God, persevere in ecclesiastical discipline.*

"In this way, and by these means, we believe that Ireland will, without any violence, attain that prosperity which she desires. For, as we signified to you on another occasion, we are confident that the statesmen who preside over the administration of public affairs will give satisfaction to the Irish when they demand what is just. This not only reason advises, but also their well-known political prudence; since it cannot be doubted that the well-being of Ireland is connected with the tranquillity of the whole empire.

"We, meanwhile, with this hope, do not cease to help the Irish

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people with the authority of our advice, and to offer to God our prayers, inspired by solicitude and love, that He would graciously look down upon a people so distinguished by many noble virtues, and, calming the storm, bless it with the longed-for peace and prosperity. In pledge of these heavenly blessings, and in token of our great affection, we lovingly impart in our Lord to you, beloved son, and venerable brethren, to the clergy, and to the whole people, the apostolic benediction."

Leaving the Irish question aside for the moment, for it will recur again before these pages are ended, it may be of interest to look for a while at Italy, where an important movement was about this time put on foot among the Catholics of Italy, to prepare to take advantage of the large extension of the suffrage promised by the Cairoli Ministry. Hitherto it was impossible for Catholics to take part in elections; and the maxim, "*Ne eletti, ne elettori*," was faithfully observed from 1866 to the present time. Catholics could not enter a Parliament which was formed for the purpose of enabling Victor Emmanuel to seize the territories of neighboring sovereigns, and dethrone the Pope. Catholics could not aid the work of expelling the religious orders, and robbing the monks, friars, and nuns, of their homes and lands. The suffrage was then given to a few, and the control of the elections was vested in the ministry of the day. A few Catholics might, indeed, have obtained seats; but they would have been too few in number to offer any effectual resistance to the revolutionary majority.

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Their presence, in ever so small numbers, might have given occasion to enemies to say that Catholics shared in the guilt of that wicked legislation by which the Church was oppressed, and the Pontiff stripped of his temporal dominions and of much of his spiritual authority. But now the case is different. The Catholics may employ their immense numerical majority to return members who will be sufficiently numerous to prevent further persecution of the clergy, and to save the country from the ruinous measures which extreme republicans are anxious to introduce. Leo XIII. is not averse to the principles on which this new Catholic movement is based, and it is probable that before long the word will be pronounced to permit to faithful Catholics the exercise of the electoral franchise. If Catholics be returned in any numbers for Italian constituencies, a stop will certainly be put to the godless system of education which finds such favor among the Italian revolutionists; and the catechism will be no longer banished from the public schools. It is, however, premature to decide upon the line of action to be taken by Catholics in Italy, for the electoral-reform bill is not yet before the country; and it may contain clauses which will prevent the Catholics from gaining much advantage by the extension of the suffrage.

The following correspondence, which appeared about this date in "The London Times," will prove interest-

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ing because it affords an insight into the ways that obtain in the Papal court, and instances the manner, gracious yet withal convincing, which the Pope employs to emphasize and carry his points. Says the correspondent of the London paper mentioned, —

"A noteworthy scene was enacted in the Vatican a few days ago, which still more fully reveals the means by which Leo XIII. would endeavor to restore not only the ecclesiastical, but, if he can, also the temporal, glories of the Papacy. It is evident that from the very beginning of his reign he formed the determination of doing all in his power to elevate the Roman hierarchy and priesthood to the highest practicable standard of morality and learning, and to surround the Pontifical throne with eminent men. In his first encyclical he told the episcopate how much it behooved the clergy to show themselves shining examples of piety and learning before all men, and he has repeated the same charge more than once. In creating his first batch of cardinals, he has chosen from among the men most noted for the qualities and attainments he had commended; and a day or two ago he gathered about him in the Vatican a number of the most distinguished students in the various colleges, and, sitting in the library, presided at a disputation on philosophy, and rewarded the disputants with gold and silver medals, — not the mere 'objects of devotion' generally bestowed by Popes, but medals having for their meaning the reward of merit only. No such scene has been witnessed in the Vatican for many long years; and, as described to me by one who was present, it somewhat recalls the days when a former Leo was the centre of the talent and genius of his day.

"The Pope himself took no direct part in the discussion; but at its conclusion — it lasted three hours — he rose, and made a short discourse. He expressed his satisfaction with what he had heard, and hoped that the theological disputation to be held in the same

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manner at the end of the month might be equally praiseworthy. It was his intention, he said, to hold these trials of ability each year, in order to encourage the students in their studies, and stimulate them to greater exertions for the glory of the Church and the good of mankind; and he further purposed to have similar competitions in canon law, and in Greek, Latin, and Italian literature. And with that he gave the medals I have mentioned, and his benediction.

"Leo XIII. is gradually surrounding himself with a new world. The customary names are falling into the background, and others are taking their places. Of the new cardinals, Hergenröther leaves the University of Würzburg, and Alinonda his bishopric of Albenga, to take up their residence in Rome, and directly participate, together with Zigliari and Pecci, in the Pope's councils. The celebrated Capecelatro, who, it will be remembered, was what may be called the Italian nominee for the archbishopric of Naples, given instead to Monsignor San Felice, has been called to fill the office of under — or, in other words, acting — librarian of the Vatican Library.

"Monsignor Boccali has been summoned from Perugia also to take part in the Pontifical doings of the present; while, with an onward view to the future, the Pope calls into his presence, and applauds, the most promising minds among the youth in the universities. Nevertheless, although Alinonda, Capecelatro, and others are men of enlarged, as contra-distinguished from narrow, minds, it would be altogether a mistake to suppose that Leo XIII. has the slightest intention of abating one jot or tittle of what he considers to be the inalienable rights of the Pontificate. He is not calling the best talents of the Church around him to help him to yield, or find some means of conciliation, but to strengthen himself in maintaining what he holds to be his rights in such a way as may be best calculated to insure his regaining them."

And, finally, to conclude this chapter, which has drifted into a somewhat personal description of his

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Holiness, the following incident is added, to show the benignity and forgiving nature of the Pope, who, however, knew how to show himself resolute and determined when the enemies of the Church asked him to compromise aught of her honor, or surrender any of her rights. Here is the incident referred to: —

"When the Holy Father received news of Garibaldi's death, he is said to have remained in silent thought for a while, and then, raising his eyes to heaven, to have exclaimed, 'Another revolutionist gone! O God! be merciful to him.' Garibaldi was one of the most determined, but likewise one of the most open, opponents of the Catholic cause. Not from him came the heaviest blows or the most trials to the Church in Italy. He was no hypocrite. May the prayers of his pious mother have obtained, that the last moments of the turbulent life of her son were peaceful! A prayer for the salvation of his bitterest enemy is the Pope's only revenge."

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CHAPTER XXII.

PRINCIPAL EVENTS OF THE YEAR.

ONE of the first fruits of Pope Leo's policy in 1882 was the pardon it obtained from the Russian Government in behalf of the Polish bishops who were exiled in 1864. There is scarcely any question but what the attitude of the Holy See towards Russia, and especially the Pontifical letters against the crimes of nihilism and socialism, together with the feelings of sorrow the Vatican expressed at the time of the assassination of Alexander II., had much to do with procuring the mitigation of the sentence pronounced against the exiled Polish prelates; and this first relaxation of the rigors of the Russian laws against Catholics has since been followed by others, though there is unfortunately much yet left of the old-time tyranny and persecution.

On the 10th of January, 1882, his Holiness granted special indulgences to the pilgrims who visited the tomb of St. Theresa, a saint for whom he always had a special veneration. On the 15th he beatified the blessed Alfonso de Oroczo, the Augustinian friar, who

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died at Madrid, in 1591, at the advanced age of ninety-one years; and a week later he performed the same ceremony in behalf of the blessed Charles da Sezzi; while on the 29th of the same month he beatified the Franciscan friar, Fra Umile da Bisagnano.

The Holy Father never loses sight of the great St. Thomas and his admirable teaching, which he regards as the palladium of society, and the best shield of the Church. On the 25th of January, 1882, we consequently find him issuing another brief on the doctrine of the Angelic Doctor, defining at the same time the rights of the Roman Pontiff, and addressing his utterances this time to the archbishops and bishops of the provinces of Milan, Turin, and Vercelli, places in which attacks upon the Papacy had recently been made. Later on, in February, on the 15th, he addressed another encyclical, mainly on the same subjects, to the archbishops, bishops, and other ordinaries of all Italy, re-affirming his previous declarations, and asserting that while he lived he would never consent to any infringement upon the rights of the Holy See. On the 28th his Holiness approved of the action of the Propaganda in resolving to drop the designation of certain sees as being located *in partibus infidelium.* On the 27th of March the Pope created a number of cardinals, among others the Most Rev. Edward McCabe, Archbishop of Dublin, since deceased. On the 22d of April he addressed a special letter to the archbishops

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and bishops of Sicily. On the 24th of the same month he granted the indulgences of the Portiuncula for seven years to the Cathedral of New Orleans. On the 15th of May he erected Grand Rapids, Mich., into an episcopal see, and appointed Right Rev. Henry Joseph Richter its first incumbent. On the 1st of August he issued another apostolic letter to Cardinal McCabe and the Irish bishops, on the political situation in Ireland, exhorting them to use all their influence to ward off from their flocks all perils and dangers which might lessen their faith, or loosen their attachment to the Holy See of Rome. On the 28th of the same month he sent a letter to Archbishop Gibbons, thanking the American Catholics, especially those of the Baltimore archdiocese, through him, for their generosity in donating such large amounts of Peter's-pence to the Holy See. On the 14th of September he made a magnificent address to a number of Italian pilgrims who visited Rome. On the 17th he issued an encyclical, extolling the virtues of St. Francis of Assisi, and exhorting the faithful to an increased devotion towards that saint. On the 26th he created Monsignor Wladimir Czacki, nuncio at Paris, and Monsignor A. Bianchi, nuncio at Madrid, cardinals at a consistory held that day.

The Catholic Church in the United States, during the year 1882, suffered many severe losses in the ranks of its hierarchy and clergy, but none more

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notable than it did by the death of Bishop Lynch of Charleston, S.C., who died on the 26th of February. Dr. Lynch was born at Clones, County Monaghan, Ireland, March 10, 1817, but early removed with the family to Cheraw, S.C. He was educated at the Seminary of St. John the Baptist in Charleston, and was sent to the Propaganda, where he was a brilliant student. He was ordained in 1840, and began his ministry at the Cathedral, Charleston. From 1844 to 1855 he was rector of St. Mary's Church, principal of the Collegiate Institute, and vicar-general. On the death of Bishop Reynolds he became administrator, and was consecrated bishop of Charleston, March 14, 1858. During the civil war his cathedral and house were destroyed, and the churches and institutions throughout his diocese were nearly all destroyed, injured, or deprived of means of support. Besides, he was left to struggle with a heavy load of debt. Much of this he paid off by the aid of benevolent friends throughout the country. He was an able theologian, well versed in the sciences, especially in astronomy. He wrote a series of papers on the Vatican Council, another on the Liquefaction of the Blood of St. Januarius, and a review of the Galileo question.

Among other ecclesiastical notabilities who died during the same year, may be mentioned Archbishop Hannon of Halifax, and Right Rev. Dr. Crinnon, the beloved bishop of Hamilton, Ont.

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CHAPTER XXIII.

CHARACTERISTICS OF POPE LEO'S POLICY.

IF one were asked what were the most striking characteristics of Pope Leo's policy, he would be inclined to answer that the skilful diplomacy shown by him in dealing with the nations of the earth constituted one of the most prominent of such distinctive marks. In olden times, before the spirit of irreligion denied to the Holy See the exercise of that prerogative, the Papacy was the grand court of appeal and the ready tribunal of arbitration for all disputants to have recourse to. When its Divine Founder instituted the Church, he so adapted its constitution that it could serve all nations and all people, no matter what form of government the one might have or the other be subject to, as a court to which they could bring all their grievances with the assurance that both sides of all questions would be duly and justly considered, and a proper verdict given. In the course of time, this prerogative of the Holy See fell more or less into disuse; owing to the jealousy of earthly kings to have recourse to the Holy See, and owing partly,

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also, to the spirit of irreligion which was the outgrowth of the Reformation, so called, of the sixteenth century.

Yet, even in our own day, we have seen a disposition to return to the custom of former years. Germany and Spain asked the Holy Father to arbitrate between them in the Carolines dispute; Russia was not averse to using the influence of the Vatican against the nihilists; China, and even Japan, viewed with no unfriendly eyes the wise counsel Pope Leo gave their subjects; and probably other instances will yet be furnished of people willing to have the Papacy arbitrate between them and those with whom they have differences, be those either their own temporal rulers or outside individuals.

The silly notion that allegiance to the Pope interfered with the loyalty any citizen owed his country is now practically exploded, and is used by nobody save a few bigots who do not themselves credit the nonsense they utter when they make such an assertion. Intelligent people understand fully that a man can be a good subject either of a republic or a monarchy, and at the same time be a devoted adherent of the Holy See; and even non-believers in Catholic doctrine are beginning to recognize, that, the better Catholic an individual is, the better citizen he therefore becomes of the country in which he lives. The old absurdity of owing allegiance to a foreign potentate,

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which was the charge made against American Catholics in Know-Nothing times, is rarely heard now, and has been relegated to that obscurity which it deserved. People understand that spiritual allegiance to the Pope will never interfere with the duties an honest state exacts from its citizens, but, on the contrary, will inspire the citizen to perform his duties better and more conscientiously; and hence the bugbear that frightened the dissentients of earlier years, in this country especially, rarely puts in an appearance now in this part of the nineteenth century.

This idea of the perfect compatibility existing between allegiance to the Holy See, and fidelity to one's duties towards his country, is thus forcibly elucidated by the fathers of the late Baltimore Council: —

"We repudiate with equal earnestness," say these prelates, "the assertion that we need to lay aside any of our devotedness to our Church, to be true Americans; the insinuation that we need to lay aside any of our love for our country's principles and institutions, to be faithful Catholics. To argue that the Catholic Church is hostile to our great Republic, because she teaches that 'there is no power but from God;' because, therefore, back of the events which led to the formation of the Republic, she sees the Providence of God leading to that issue, and back of our country's laws the authority of God as their sanction, — this is evidently so illogical and contradictory an accusation, that we are astonished to hear it advanced by persons of ordinary intelligence. We believe that our country's heroes were the instruments of the God of nations in establishing this home of freedom. To both the Almighty, and to his instruments in the work, we look with grateful reverence; and to maintain the inheritance of free-

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dom which they have left us, should it ever — which God forbid — be imperilled, our Catholic citizens will be found to stand forward, as one man, ready to pledge anew 'their lives, their fortunes, and their sacred honor.' No less illogical would be the notion, that there is aught in the free spirit of our American institutions, incompatible with perfect docility to the Church of Christ. The spirit of American freedom is not one of anarchy or license. It essentially involves love of order, respect for rightful authority, and obedience to just laws. There is nothing in the character of the most liberty-loving American, which could hinder his reverential submission to the Divine authority of our Lord, or to the like authority delegated by Him to His Apostles and His Church. Nor are there in the world more devoted adherents of the Catholic Church, the See of Peter, and the Vicar of Christ, than the Catholics of the United States. Narrow, insular, national views and jealousies concerning ecclesiastical authority and Church organization, may have sprung naturally enough from the selfish policy of certain rulers and nations in bygone times; but they find no sympathy in the spirit of the true American Catholic. His natural instincts, no less than his religious training, would forbid him to submit in matters of faith to the dictation of the State or to any merely human authority whatsoever. He accepts the religion and the Church that are from God; and he knows well that these are universal, not national or local, — for all the children of men, not for any special tribe or tongue. We glory that we are, and, with God's blessing, shall continue to be, not the American Church, nor the Church of the United States, nor a Church in any other sense exclusive or limited; but an integral part of the one holy Catholic and Apostolic Church of Jesus Christ, which is the body of Christ, in which there is no distinction of classes and nationalities, — in which all are one in Jesus Christ."

What, however, it may not be irrelevant to ask at this stage, is the attitude of modern governments

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towards the Holy See? This question cannot be better answered than it was by the "Journal de Rome," from whose pages we make the following translation: —

"With very few exceptions, all the governments, monarchical or republican, are in more or less direct conflict with the Holy See; at least, the negotiations with them are dragging out to such a length that the press does not dare to touch upon the subject, for fear of giving pretexts for a complete rupture. We even hesitate to expose the points of disagreement, lest this mere exposition, showing too clearly the strong claims in favor of the Church, might seem to be a charge against the governments. We are even afraid to name those governments which thus abuse the longanimity of the Sovereign Pontiff and his great desire of peace. To name them would be to recall the subjects of disagreement.

"But the fact is undeniable, and it is useless to try to deny it: after seven years of patience in sterile negotiations, Leo XIII. arrives at precisely the same results as Pius IX. The governments do not intervene to guarantee the liberty and independence of the Pontificate; and their timidity before a power of the third class presented a singular spectacle when this little state, which attempts to absorb the Holy See, proceeded to the spoliation of the Propaganda. They do not even come forward to protect the material interests of their Catholic subjects against the outrage committed by insignificant Italy against their common property. But this is not all: in all these states, with the exceptions intimated above, Catholics are the victims of all sorts of persecutions, or at least of the privation of justice.

"The reason is, that Freemasonry dominates over all these governments, and associates itself to the sectarian spirit of heretics or schismatics in the attempt to enslave the Universal Church. Behold why they tremble before this weak power, Italy. It is neither her cannon nor her fleets that overawe the other states: it is the high

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rank which she occupies amongst the Masonic powers; she is the executrix of all the lodges of the world, the attorney of the universal Revolution. This is her *raison d'être;* this is why she hesitates at no iniquity, braves the protests of outraged justice, and the remonstrances of states and sovereigns.

"Hence, at the present time, the Roman Pontiff, with the most admirable longanimity, the most correct diplomacy, has only been able to prove to the world that the enemies of the Church rule most of the governments of Europe; that the revolution is the irreconcilable enemy of the Church; that it possesses the governments, be they princes or presidents; that it has made them its prey, and that it is leading them to the abyss.

"It is the contrary as regards the people. Far from being alienated by these efforts made by the Pontificate with the governments, they have conceived great hopes. But the check to these negotiations, foreseen, has taught them to the contrary, and has united them more closely to truth and to the Holy See.

"In France, Germany, Belgium, the Catholic provinces of Russia, everywhere, the enthusiasm of the people for the Holy See is irresistible. From the people came the protests against the Italian usurpation. It is the people that resist the attempts of the sects; it is the people who succor the Pontiff in his distress, who hold out against the powers in defending the rights of the Church, as they have done in Germany; it is the people who, by their obedience, their delicate submission, their respect, maintain the power and dignity of the Holy See.

"Thus the movement to which thrones have yielded is not so unfavorable to the Church as it might be thought. Thrones, which are both ruled and undermined by the revolution, if they are no longer the support of the Church, — the pillar of legitimate rights, — have lost their social utility. As the great body of the people remain faithful to the Church, there is still, in the depths of that diseased society, an element of salvation which prepares a new order of

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things, wherein the Church will find again her splendor and her triumph.

"This attraction of the people towards the truth in its integrity has not diminished under the Pontificate of Leo XIII.; but the separation between the people and governments in the hands of the sects has widened. The throne having ceased to protect the altar, the protection of the altar has fallen to the care of the people.

"The diplomacy of Leo XIII., if it has failed to make the governments understand their real interests, has at least demonstrated this: that between the Church and the revolution no agreement is possible."

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CHAPTER XXIV.

THE FIFTH YEAR OF THE POPE'S PONTIFICATE.

THE success which attended the earlier years of Pope Leo's Pontificate continued to increase as the days lengthened, and he remained at the head of the Church. As the reader can perceive, it has become necessary to summarize the acts of his administration, in order to keep this volume within reasonable limits, and to give to the more important acts of the Holy Father and to the occurrences, especially, in the American Church, that prominence which they merit. It would be of the highest interest to reproduce, in full, all the apostolic letters of Leo XIII., but to do that would require a volume of greater bulk than this work; and some of his encyclicals, while, of course, possessing an interest for all Catholics, were more especially directed to the faithful of certain localities. That being the case, the author has deemed it fit to merely mention the fact and the date of the issuance of such documents, in order to reserve for himself an ampler space in which to deal with events that more intimately concern American Catholics. Passing, then,

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to the year 1883, the first important event chronicled in that is the letter which the Holy Father, on the 1st of January, addressed to Cardinal McCabe on the condition of Ireland. These repeated communications which the Pope sent to the Irish prelates, in reference to the situation in Ireland, furnish convincing proofs that his Holiness had at heart, and that, too, in a very close manner, the spiritual interests of the Irish Catholics. His constant apprehension seems to have been, lest, carried away by the enthusiasm which accompanied the agitation for national rights they were making, the Irish people would lose sight, even temporarily, of their religious duties; and hence he lost no opportunity, when he could appropriately do so, of reminding them that, after all, their first allegiance was to the Church, and that it would profit them very little to gain their aims if they did so at the expense of their faith and religion. The month of February witnessed the death of one of the Sacred College, Cardinal Ignatius Morales Cardoso, the Patriarch of Lisbon; and the following month, March, saw the Holy See embroiled in a dispute with the Chilian Government, which dismissed the apostolic delegate, Monsignor Celestino del Frate. This dispute, thanks to the diplomacy of the Holy Father, has since been mitigated, and is now in a fair way of being settled. In May, 1883, the Holy Father addressed a brief to the Catholic Total-Abstinence Union of America. On the 30th of

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the same month, he issued a circular letter proclaiming the constitution of the Third Order of St. Francis. On the 5th of June he witnessed a signal triumph of his policy by the introduction in the German Landtag of a bill modifying the Falk Laws. On the 14th of August he addressed a brief to the Archbishop of Vienna on the relief of that city in 1683; and four days later, he sent one to Cardinals De Luca, Petra, and Hergenröther, on the study of history. In September he issued an encyclical to the Universal Church, commending the devotion of the Holy Rosary. In October the apostolic delegate, whom he sent to Canada to arbitrate the university question there, solemnly entered the basilica at Quebec. On the 4th of November his appointee to the coadjutorship of Dublin, Right Rev. Nicholas Donnelly, was consecrated bishop of Canea; and on Dec. 13 Archbishop Elder of Cincinnati was invested with the pallium.

During the year, five eminent prelates of the American hierarchy died: to wit, Archbishop Purcell of Cincinnati, July 4; Archbishop Wood of Philadelphia, June 20; Archbishop Blanchet, formerly of Oregon, June 18; Bishop Quinlan of Mobile, March 9; Bishop McMullen of Davenport, July 4; and Archbishop Perché of New Orleans, Dec. 26. Of Bishop McMullen a sketch has been already given. Subjoined are brief biographies of the others: —

Most Rev. Napoleon J. Perché was born at Angers

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in France, Jan. 10, 1805, and was ordained in 1830. Seven years later, he came to this country, and served on the Kentucky mission for a long time. In 1842 he became chaplain of the Ursulines at New Orleans; and in 1870 he was consecrated coadjutor to Archbishop Odin, succeeding to that see on the twenty-fifth day of May the same year.

Most Rev. Francis Norbert Blanchet, D.D., Archbishop of Amida, and formerly Archbishop of Oregon, was born in St. Peter's Parish, Province of Quebec, Sept. 3, 1795; ordained July 18, 1819; six years a missionary in New Brunswick, with Micmac Indians as part of his flock; parish priest at The Cedars, near Montreal, during cholera of 1832; resigned in 1838 to go to attend Catholics in Oregon, then without church or priest. On Dec. 1, 1843, Oregon was erected into a vicariate apostolic; and Rev. Mr. Blanchet was consecrated bishop of Philadelphia July 25, 1845. He was promoted to the archiepiscopal see of Oregon City July 24, 1846, and resigned Dec. 12, 1880.

Most Rev. James Frederic Wood, D.D., Archbishop of Philadelphia, was born in Philadelphia, April 27, 1813, but was educated in England. Returning to America, he became a clerk, and in time cashier, of the Franklin Bank, Cincinnati. Becoming a Catholic in 1836, he resolved to devote himself to the altar, and was ordained after seven years' study at Rome. He was made assistant at the Cathedral, Cincinnati,

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and pastor of St. Patrick's in that city. On the 26th of April, 1857, he was consecrated bishop and coadjutor to Bishop Neumann of Philadelphia, whom he succeeded Jan. 5, 1860. He was promoted to the archbishopric June 17, 1875.

Most Rev. John B. Purcell, D.D., Archbishop of Cincinnati, was born in Mallow, Ireland, Feb. 26, 1800, and came to America at the age of eighteen. He entered Mount St. Mary's, Emmittsburg, and completed his course at St. Sulpice's, Paris, and was ordained May 21, 1826. He became professor, and then president, of Mount St. Mary's. In 1833 he was made second bishop of Cincinnati; and when it was made a metropolitan see in 1850, became archbishop. The development of Catholicity in Ohio till the division of the diocese, and in Cincinnati, was mainly his work. A system of taking money on deposit, carried on by his vicar-general, Very Rev. E. Purcell, led to financial difficulties of immense magnitude, which filled his last years with grief. After the appointment of Bishop Elder as coadjutor, he retired to the Ursuline Convent, St. Martin's, where he died.

Right Rev. John Quinlan, D.D., Bishop of Mobile, was born in Cloyne, County Cork; came to America at the age of eighteen; studied at Emmittsburg; was ordained by Archbishop Purcell; was pastor at Piqua; curate at St. Patrick's, Cincinnati; superior of Mount St. Mary's Seminary of the West; was con-

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secrated bishop of Mobile, Dec. 4, 1859. During his long administration, he earnestly labored to supply the wants of his scattered flock; establishing churches and schools, and setting an example of devotedness during epidemics and amid the ravages of the civil war.

Before closing this chapter it may not be amiss to give the following extract from the Dublin "Freeman's Journal" of May 15, 1883, which indicates how the Pope's letter to the Catholic prelates of Ireland was viewed by the leading Catholic organ of Ireland. Says the "Freeman:"—

"Not perhaps since the bull of Adrian has a document more vitally important to this country issued from Rome than the circular addressed by the Holy See to the Irish bishops, a translation of which appeared in our second edition of yesterday. That translation was taken from the 'Times' of yesterday morning, which states that the circular was forwarded from Rome on the 11th inst. to every Irish bishop. We have not yet had an opportunity of seeing the original Latin, but we have no reason to doubt the substantial accuracy of the English version. As a matter of fact, we believe that the circular was posted in Dublin last evening to the Irish bishops. We reproduce the document to-day. It will be perused with the deepest interest and concern by every Irishman. We need not say that any communication coming from his Holiness will be received by Irish Catholics, laymen as well as ecclesiastics, with the most profound respect. We do not read the circular as being a pronouncement from his Holiness the Pope speaking *ex cathedra*, and thus binding the consciences of every Catholic. But it does not need this to insure for any utterance of the Pope the fullest

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respect at the hands of Irish Catholics. Through centuries of persecution at the stake, at the gallows, they have proved their fidelity to their faith and their allegiance to the Holy See. It would be an evil day when any thing occurred to weaken that faith or shake that allegiance, — evil for the Irish people, evil for the cause of religion. The fervent prayer of every Irish Catholic who loves his Church and his country must ever be that such a dire calamity to both may never occur.

"The circular of his Holiness, it is manifest, places some of his most devoted servants in Ireland in a most painful position. Many of them will feel — as we do not hesitate to say we feel — that it has been written under a grievous misapprehension of the real facts, and that if extreme care, prudence, self-control, and even self-abnegation, be not practised by all concerned, it might conceivably tend to intensify those very evils which his Holiness justly deplores, and against which he desires, in his solicitude for his faithful Irish people, to guard them. Every Irishman, in his speech or writing or action upon the circular, should remember the gravity of the situation, and the heavy responsibility attaching to every utterance upon it. It is all very well for papers such as the 'Times,' not to speak of the Tory press of our own country, to gloat with ill-concealed delight over the censure they suppose to have been inflicted upon an illustrious and beloved Catholic dignitary by the Holy See, and to speculate upon the probable action under the circumstances of those who think and act with him. They know that the strength of the Irish people — the hope of the constitutional redress of Irish grievances — lies in the unbroken union of priests and people. By that union the Irish people have conquered English prejudice and Irish Tory hatred in the past. By that union, please God, they will yet achieve still greater victories in the future. Any thing which weakens it serves the enemies of Ireland and the enemies of Catholicity. If the press, which for years has expended itself in denunciation of Catholic claims and foul slanders upon all

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that Catholics hold dear, now consider that they can better serve their ends by reversing their tactics, they will not hesitate to belaud his Holiness with their fulsome praise. Approval coming from such sources is to be regarded with well-merited suspicion. If the 'Times' chanced to praise O'Connell, he used to ask himself what he had done wrong; and if the 'Times' and its followers praise the action of the Pope, the fact alone should give pause to the advisers of his Holiness, and induce them to carefully seek out the hidden motive of so unusual a proceeding. If, in truth, this circular be a formal censure not of one member of the Catholic episcopacy, but of nine Catholic bishops, some of the most learned, pious, and devoted to be found in the whole world, it is a censure upon hundreds of zealous Catholic priests, and upon thousands of earnest practical Catholic laymen. It may be so: it is not for us to judge. The matter is one essentially for the consideration of the most holy prelates themselves. For us to interpret its precise significance, much less to suggest the course of action proper for them to take under the circumstances, would be impertinent presumption. Of one thing we may be certain: that their conduct will be dictated by affectionate reverence for the Holy See, as well as by that true and sterling patriotism which has always characterized them. But those who, while professing their respect for the Catholic priesthood, take it upon themselves to pronounce a censure upon the men who have promoted the national tribute to Mr. Parnell, should remember that in censuring the promoters of the testimonial they are censuring a large section, if not the majority, of the Catholic hierarchy of Ireland.

"In approaching the consideration of the circular of his Holiness, we realize deeply the responsibility of our every utterance, and would be loath to say a word calculated to intensify the gravity of a position which, it is not to be concealed, is full of peril to interests more grave than those of any individual, however eminent, or political party, however patriotic. Men may come and go. The progress of Irish

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nationality may be delayed by untoward incidents. Its eventual triumph is assured, for it is the cause of justice and truth. The Irish people have waited for seven centuries for their deliverance. Through all the trials of that long period of gloom, their constancy, their faith in the destiny of their mother-land, has never wavered. They can wait still, assured that the time of their emancipation is not far off. But were any thing to occur which would cause them to view with distrust the advice of their spiritual guides, a calamity worse than any other which can be conceived would be precipitated. We dare scarcely speculate upon the consequences. Those who know the Irish character the best can best estimate the result. Suffice it to say that the man who had hand or part in bringing it about would render an ill service to religion, to Ireland, to humanity. In Catholic countries on the Continent, the doctrine of 'no priests in politics' has been vindicated, and with what effect? Let the Commune and the blood of the slaughtered Archbishop of Paris answer.

"We can only say that in our opinion the circular of his Holiness, written as it is with the best motives, indicates that in important particulars his confidence has been abused, and he has been misled, if not deliberately deceived. His Holiness recognizes the right of the Irish people to seek redress for their grievances, and to strive for their rights; but truly says that it is wicked to further any cause, no matter how just, by illegal means. This, we assert, is the guiding principle of that constitutional agitation of which Mr. Parnell is the leader. The denunciation of crime by his Holiness is not more eloquent or vigorous than that uttered by Mr. Parnell and Mr. Dillon on the morrow of the Phœnix Park assassinations. The Parnell fund was not initiated for the purpose of inflaming men's minds. As a matter of fact, the first suggestion of it came because of statements in the public press, that Mr. Parnell's estate was about to be sold in the court. It is true that Mr. Parnell then declined it, and only subsequently gave his tacit assent when it was sought to be used not as a method of inflaming men's passions, or as a means of leading

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them into rebellion against the laws, but in order to show that the Irish people disbelieved and repudiated the foul calumnies of the English and anti-Irish press, which sought to identify Mr. Parnell and his friends with crimes which they detested, which they had denounced, and by which none suffered so severely as they themselves. Thus, far from being a stimulus to crime or illegality, the Parnell testimonial signified the reverse. It signified the adherence of the Irish people to the cause of legal constitutional agitation, of which Mr. Parnell is the representative, as against secret societies, crime, outrage, and illegality. It was in this sense that it has commanded the support of the Irish priests and people, that nine bishops and scores of priests joined the committee, and that we ourselves gave it our most earnest support. The idea of identifying Mr. Parnell with crime and rebellion will sound strange in the ears of Irishmen who know that Mr. Parnell's life was actually threatened, and that frequently he went himself in danger of assassination because of his opposition to the schemes of the revolutionists, and his denunciation of the crimes which disgraced the country, and marred the peaceful success of a policy otherwise irresistible.

"The simple fact, in our opinion, is this. His Holiness has acted upon erroneous information, and has pronounced a condemnation of a state of things which does not exist. He has been misinformed by the emissaries of the government, who dread Mr. Parnell, not as a revolutionist but as a politician, and who know that if by fair means or by foul his parliamentary party cannot be broken, it will be irresistible in the next Parliament. It is a wretched expedient, but governments before now have stooped to worse. Under these circumstances, the prelates concerned and the Irish people may calmly rely upon the future for their vindication. We know that his Holiness loves the Irish people, and desires to see their wrongs redressed. We know that he would not wilfully do them a harm. It appears to us, then, that it should be the duty of every good Irishman to be careful that he says nothing to magnify the injury already done, or

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increase the difficulties of undoing it. Patience, calmness, moderation, circumspection, should be the watchwords of the hour. The popular cause is surrounded by watchful enemies, who think that they see approach the hour of their triumph. Were it achieved, it would recoil on themselves with fatal consequences. But it will not be achieved. The Irish priests and people will remain united, and remain faithful to the Holy See, and faithful to their native land, giving no cause for just complaint from either, and defying the machinations of the enemies of both."

The following is the full text of the circular addressed by the Holy See to the Irish bishops, issued May 10, prohibiting the priesthood from further connection with the movement for raising a testimonial to Mr. Parnell: —

"Whatever may be the case as regards Mr. Parnell himself and his object, it is, at all events, proved that many of his followers have on many occasions adopted a line of conduct in open contradiction to the rules laid down by the Supreme Pontiff in his letter to the Cardinal Archbishop of Dublin, and contained in the instructions sent to the Irish bishops by this Sacred Congregation, and unanimously accepted by them at their recent meeting at Dublin. It is true, that, according to those instructions, it is lawful for the Irish to seek redress for their grievances, and to strive for their rights; but always at the same time observing the Divine maxim, to seek first the kingdom of God and his justice, and remembering also that it is wicked to further any cause, no matter how just, by illegal means.

"It is, therefore, the duty of all the clergy, and especially of the bishops, to curb the excited feelings of the multitude, and to take every opportunity with timely exhortations to recall them to the justice and moderation which are necessary in all things, that so they may not be led away by greed of gain to mistake evil for good or to

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place their hopes of public prosperity in the shame of criminal acts. Hence it follows, that it is not permitted to any of the clergy to depart from these rules themselves, or to take part in, or in any way promote, movements inconsistent with prudence, and with the duty of calming men's minds. It is certainly not forbidden to collect for the relief of distress in Ireland; but at the same time the aforesaid apostolic mandates absolutely condemn such collections as are raised in order to inflame popular passions, and to be used as the means for leading men into rebellion against the laws. Above all things they (the clergy) must hold themselves aloof from such subscriptions when it is plain that hatred and dissensions are aroused by them, that distinguished persons are loaded with insults, that never in any way are censures pronounced against the crimes and murders with which wicked men stain themselves, and especially when it is asserted that the measure of true patriotism is in proportion to the amount of money given or refused, so as to bring the people under the pressure of intimidation.

"In these circumstances it must be evident to your lordships, that the collection called the 'Parnell Testimonial Fund' cannot be approved by this Sacred Congregation, and consequently it cannot be tolerated that any ecclesiastic, much less a bishop, should take any part whatever in recommending or promoting it. Meanwhile we pray God long to preserve your lordship."

During this year, the late Cardinal McCloskey received what was then said to be the only autographic letter ever sent to an American ecclesiastic by the Pope. It was written in Latin, and a correct translation of it is furnished below: —

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LEO XIII., POPE.

To our beloved son, JOHN MCCLOSKEY, *Cardinal Priest of the Holy Roman Church, of the title of Sancta Maria supra Minervam, Archbishop of New York.*

BELOVED SON, — Health and apostolic benediction. It was a source of very great joy to us to receive a report of the Fourth Diocesan Synod of New York, held by you in your metropolitan church in November last, containing also the statutes of the preceding synods. We rejoice exceedingly, beloved son, to see that you have labored so successfully in the discharge of that duty of the pastoral office which the holy Council of Trent has so earnestly recommended to the attention of all the bishops; and we are filled with the firm trust that your zeal, and that of those who labor with you, for the spread of Catholic faith and worship, for the preservation of ecclesiastical discipline among clergy and laity, and for the salvation of souls, will be blessed with richest fruits throughout your diocese. But this is only one of the evidences of your sacerdotal zeal and pastoral vigilance, of which your life affords many shining examples; and we cannot permit this opportunity to pass without bestowing on some of them the well-merited testimony of our appreciation and our love. We are aware, beloved son, with what care you study to imbue the youth of your diocese, but especially those destined for the service of the altar, with the sound teaching of the Angelic Doctor, drawn from the fountain-head after the method recommended by us. We know, too, with what unceasing fidelity you, together with your clergy and faithful, have striven to aid this Apostolic See in the extremities to which it has been driven by the evil times and the malice of men. Wherefore we have longed to express to you our deep sense of gratitude and affection, and through you to make known our gratitude and love to all those devoted children of the Church, who, bound to us by the bonds of filial piety, fail not,

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particularly in these days of trial, to second our wishes, and to give evidence of their loyalty to this Apostolic Chair.

While, therefore, we offer up fervent prayers that the faithful of your illustrious diocese may learn to love God more and more, and that under your episcopal care and guidance their merits may increase with their numbers, we at the same time beg of God from our heart to pour down on you an abundant increase of His grace, that He may strengthen with a power from on high your co-laborers and your people, and that He may grant to all who sow in blessings that in blessings also they may reap.

In conclusion, may our apostolic benediction, which we most affectionately bestow on you, beloved son, and on the clergy and people over whom you are placed, be a pledge of Divine grace, as it is a token of our especial favor.

Given at St. Peter's, Rome, the fifth day of April, 1883, in the sixth year of our Pontificate.

LEO PP. XIII.

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CHAPTER XXV.

THE ENCYCLICAL ABOUT THE ROSARY.

IN order that the reader may be able to judge for himself in what regard the Holy Father held the devotion of the holy rosary, his letter recommending that piety is here subjoined as a separate chapter; and as the devotion to the rosary is a favorite one in this country, where it has steadily increased of late years, and is still increasing, this document will be found highly interesting: —

"The duty of the Supreme Apostolate which has been intrusted to us, and the especially difficult condition of the times now present, warn us every day with greater instance, and, as it were, constrain us with increasing pressure, to keep watch with all the more care over the integrity of the Church, as the calamities from which she suffers are multiplied.

"For this reason, as far as lies within our power, at the same time that we direct all our efforts to the defence, by all possible means, of the rights of the Church, and to the discovery and repulse of the dangers which threaten and assail her, do we also use all diligence in imploring the assistance of the Divine succor, with the aid of which only can our labors and our care bear fruit.

"To that end we consider that no means could be more effi-

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cacious and more certain than that we should gain the favor, by the religious practice of the veneration due to her, of the sublime Mother of God, the Virgin Mary, sovereign depositary of all peace, and dispenser of all grace, who has been placed by her Divine Son at the summit of glory and of power, in order that, with her protection, she might aid mankind, on its way of weariness and peril, towards the City of Eternity.

"Thus, at the approach of the solemn anniversaries which remind us of the many and weighty benefits conferred upon the Christian people by the devotion of the holy rosary, we will, that, in the present year, this devotion should be the object of a most particular attention throughout the Catholic world, in honor of the Sovereign Virgin, so that, by her intercession, we may obtain from her Divine Son a happy mitigation, or an ending, of evils. We have considered, venerable brothers, that, by making known to you our designs in these letters, we shall enlist your authority and your zeal in the work of stimulating the piety of the people to make our wish their own.

"It has always been the principal and most solemn care of Catholics, to take refuge under the ægis of Mary, and to appeal to her motherly goodness in troubled times and its conditions of peril. This proves that the Catholic Church has always placed, and with reason, her hope and her confidence in the Mother of God. And, indeed, the Virgin, exempted from the original stain, chosen to be the Mother of God, and thereby associated with Him in the work of the salvation of human kind, enjoys so great favor and power with her Son, that never has human nature or angelic nature been able to obtain its like. And since it is sweet to her, above all things, to grant her succor and her assistance to those who request them, we may not doubt that she will be willing, and, as it were, eager, to accept the prayers addressed to her by the Universal Church.

"This great and trusting piety towards the august Queen of Heaven has never shone so brightly as when the violence of error, or the intolerable corruption of morals, or the attacks of powerful foes,

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have seemed to place in peril the Church Militant of God. Ancient and modern history, and the most authentic annals of the Church, recall the memory of public and private supplications to the Mother of God, as well as of the succor which she has granted, and of the public tranquillity obtained in many circumstances by her holy intervention. Hence the titles of Helper, of Benefactress, of Consoler of Christians, of Queen of Armies, of Dispenser of Victory, by which she has been hailed. Among all these titles, especially remarkable and solemn is that which comes to her from the rosary, and by which have been commemorated for eternity the signal benefits owed to her by the Christian name.

"There is not one of you, venerable brothers, who is ignorant of the mourning and the misery brought upon the Holy Church of God, towards the end of the twelfth century, by the Albigensian heretics, who, born of the sect of the latest Manichæans, covered the South of France, and all the other countries of the Latin world, with their pernicious errors. Carrying abroad the terror of their arms, they spread everywhere their dominion by murder and in the midst of ruins. Against this scourge, God raised up in His mercy the illustrious father and founder of the Dominican Order. This hero, great by the integrity of his doctrine, by the example of his virtues, and by his apostolic labors, advanced against the Catholic Church, animated with a spirit from above, — not with arms and violence, but with the most absolute faith in that devotion of the rosary which he was the first to publish, and which his sons have carried to the four corners of the world. In fact, he foresaw, by Divine grace, that this devotion, like a mighty engine of war, would put the enemy to flight, and would confound their audacity and their mad impiety. The result justified his faith. Thanks to this new manner of praying, — accepted and afterwards put into regular practice by the institution of the Order of the Holy Father Dominic, — piety, good faith, concord, began to take root again, and the plans and projects of the heretics fell into ruins. Thanks to it, also, many strayed sheep were brought

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back into the right way, and the fury of the impious was reined in by Catholic armies summoned to oppose force by force.

"The efficaciousness and the power of this prayer were also proved in the sixteenth century, when the innumerable hosts of the Turks were on the point of imposing the yoke of superstition and barbarism upon almost the whole of Europe. In that day the Sovereign Pontiff St. Pius V., after having awakened in the hearts of all Christian princes the ardor of common defence, sought above all and by all means to render propitious and helpful to the Christian name the all-powerful Mother of God, by imploring her aid in the prayers of the rosary. This noble example, displayed at that time to earth and heaven, rallied all spirits and persuaded all hearts. And the faithful ones of Christ, resolved to shed their blood and to offer their lives for the saving of religion and of their country, marched, unheeding any comparison of numbers, upon the enemy, massed not far from the Gulf of Corinth; while the non-combatants — pious army of suppliants — called upon Mary, implored Mary, repeating the formula of the rosary, and beseeching victory for those who were at the battle. The Sovereign Lady, thus entreated, was not deaf; for, in the naval action in which the combatants engaged near the Echinades, the Christian fleet, undergoing no great losses, carried a signal victory, and annihilated the forces of the enemy.

"Therefore it was that the same holy Sovereign Pontiff, in gratitude for so immense a benefit, decreed that a festival in honor of Mary Victorious should consecrate forever the fame of this memorable fight. Gregory XIII. sanctified this feast, giving it the name of the Holy Rosary.

"Consequently, since it is clearly known that this formula of prayer is particularly pleasing to the Holy Virgin, and that it is especially appropriate for the defence of the Church and of the Christian people, and for the gaining of every kind of public and private benefit, it is not surprising that several others of our prede-

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cessors should have devoted themselves to its development, recommending it by special praises. Thus Urban IV. attested that *every day the rosary brought blessings to the Christian people.* Sixtus IV. said that this manner of praying was *for the glory of God and of the Holy Virgin, and particularly apt to turn away dangers that threaten the world.* Leo X. declared that *it had been instituted against heresiarchs, and against pernicious heresies.* And Julius III. called it *the glory of the Church.* St. Pius V. also said that *in the practice of this kind of devotion the faithful have begun to warm their hearts in meditation, to take fire in prayer, and to become new men; the darkness of heresy has been dispersed, and the brightness of the Catholic faith has shone forth in all its glory.* Lastly, Gregory XIII. has declared in his turn, that *the rosary has been instituted by St. Dominic to turn away the wrath of God, and to implore the intercession of the Blessed Virgin Mary.*

"Guided by these thoughts and by the example of our predecessors, we have judged it most opportune in this day to establish with the same ends a solemn course of prayers, and to seek, by means of the recitation of the rosary addressed to the Holy Virgin, to obtain from her Son Jesus Christ a similar aid and succor against the dangers which threaten us. You perceive, venerable brothers, the grave trials which the Church now daily undergoes. Christian piety, public morality, faith itself, which is the supreme good and the principle of all the virtues, — all are menaced with dangers growing greater from day to day. Not only are you aware how difficult is the situation, and how much we suffer from it, but your charity has caused you to share our anxiety and anguish. For it is a thing most mournful and most lamentable, to see so many souls which were redeemed by the blood of Jesus Christ, snatched from salvation by the whirlpool of a distracted age, and hurled into the abysses of eternal death. We stand as much in need of Divine aid as did they of the time when the great Dominic raised the standard of the Rosary of Mary for the healing of the wounds of those days. This

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great saint, illumined by the celestial light, saw clearly that for the cure of the evils around him no remedy could be so availing as that which would recall men to Jesus Christ, who is the Way, the Truth, and the Life, and which would cause them to appeal to that Virgin to whom it is given to destroy all heresies, as to their patroness before the throne of God. The formula of the Holy Rosary has been composed by St. Dominic in such a manner that the mysteries of our redemption are commemorated in their successive order; and this matter for meditation is intermixed, and, as it were, interlaced, with the prayer of the angelic salutation and with the prayer to God, the Father of our Lord Jesus Christ. We who seek for healing in similar ills have the right to believe, that, in using a similar prayer to that which served St. Dominic for so much well-doing to the Catholic world, we, too, shall witness the defeat and disappearance of the evils under which we groan.

"Not only, then, do we invite all Christians to apply themselves, whether in public or in their own homes and the hearts of their own families, to the recitation of this pious office of the rosary, and to continue without weariness in this holy practice; but we desire that the month of October in this year should be entirely consecrated to the Holy Queen of the Rosary. We decree and order that in the whole Catholic world, during that month, the offices of the rosary may be solemnly celebrated by special and splendid services. Thus from the first day of October to the second day of November, in all the parish churches, and, if the ecclesiastical authorities judge it to be opportune and useful, in all other churches and chapels dedicated to the Holy Virgin, let five decades of the rosary be recited, the Litany of Loretto being added thereto. We desire that the people may be present in numbers at these exercises of piety, and that the Holy Mass may, at the same time, be celebrated, and the Holy Sacrament exposed to the adoration of the faithful; and that immediately afterwards the benediction may be given with the sacred host to all the pious congregation. We greatly approve that the confraternities

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of the Holy Rosary should make, according to the ancient usage, solemn processions through the towns in order to glorify religion in public. Nevertheless, if, by reason of the evils of the times, this public exercise of religion should not be possible in certain cities, let its place be taken by more assiduous visits to the churches, and let the fervor of piety be made to shine forth by a still more diligent practice of all Christian virtues.

"In favor of those who shall do what we have commanded, it pleases us to open the celestial treasury of the Church, so that they may take therefrom encouragement and reward. To all, then, who during the time named shall be present at the public recitation of the Rosary and the Litany, and shall pray according to our intentions, we grant seven years and seven quarantines of indulgence, applicable to all ends. We wish to impart this favor to those also whom a legitimate cause shall prevent from taking share in the public prayers, provided that in private they shall practise this devotion, and that they shall pray to God according to our intentions. We fully absolve those who, during the time which we have indicated, shall at least twice, either publicly in the churches or in their homes (with lawful excuse), practise these pious exercises, and, after confession, shall approach the Holy Table. We also grant the full remission of sins to those who, either on the festival of the Blessed Virgin of the Rosary, or during the eight following days, after having purified their souls by a salutary confession, shall approach the table of Christ, and shall for a certain time offer, according to our intentions, their prayers to God and to the Holy Virgin for the necessities of the Church.

"To action, then, venerable brothers! The more you have at heart the honor of Mary and the salvation of human society, the more you must apply yourselves to feed the piety of the people towards the great Virgin, and to increase their confidence in her. We hold that it is in the designs of Providence, that during these times of trial for the Church the ancient devotion to the august

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Virgin may flower more than ever among the vast majority of the Christian people. Let the nations now, excited by our exhortations, fired by your appeals, seek with a daily growing fervor the protection of Mary; let them become more and more attached to the habit of the rosary, to that devotion which our ancestors used to practise not only as an ever-present remedy for their evils, but as a noble ornament of Christian piety. The celestial patroness of humankind will hear their supplications. She will readily grant to the good the happiness of seeing their own virtues increase; to those who have gone astray, the blessing of a return to the way of salvation. In answer to her prayers, God, the avenger of crime, inclining to clemency and mercy, will avert all these perils, and will give back to the Christian world that peace which is so much to be desired.

"Encouraged by this hope, we pray God by the intervention of her in whom He has placed the fulness of all good, — we pray Him with all our strength to shed abundantly upon you, venerable brothers, these celestial favors. And as pledge of our good-will we give you with our whole heart — to you, to your clergy, and to the people committed to your care — the apostolic benediction."

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CHAPTER XXVI.

THE BALTIMORE COUNCIL.

TO do more than detail the work of the Baltimore Council, which was held in the year 1884, and which, of course, forms a part of the history of Pope Leo's Pontificate, inasmuch as he was the one who especially ordered its convocation, is impossible. Every American is aware of the calling of the American prelates to Rome by the Pope, who wished to consult them on the condition of the American Church. The American dignitaries were detained in Rome for months, during which they held many interviews with the cardinals of the Propaganda, and the Holy Father himself, who showed an almost uncontrollable desire to inform himself about the *minutiæ* of the Catholic Church in this country. He did the same thing when the Irish prelates were in Rome. As a result of the conferences of the Propaganda and the American hierarchs, a plenary council of the Catholic Church of the United States was ordered; but as 1884 was the year of a Presidential election, it was deemed prudent by Rome and by the American prel-

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ates to postpone its holding until after the elections had been held in November. This was accordingly done; and as the Baltimore Council, whose acts have since been approved by the Holy See, and are now being enforced in the various dioceses of this country, is of the highest interest to American Catholics, the following summarized account of its session is here given, the author believing that the reader will be pleased to have such an account given him in these pages.

With all the pomp and circumstance, the form and ceremony, which have been associated with the Catholic Church for centuries, its third plenary council in the United States opened on the 9th of November, in the Baltimore Cathedral. The minor clergy and the laity, who were to take part in the procession, assembled at St. Alphonsus' Hall, about two squares distant, and then marched to the archbishop's residence to join in the ceremonies proper. The streets through which the pageant was to pass to the cathedral were by this time filled with spectators. As the cross-bearer, carrying the processional cross, was seen leading the procession, the faithful uncovered, or made a genuflection. In order then there followed secular and regular clergy, seminarians, theologians, mitred abbots, bishops, and archbishops, — all in the full panoply of their sacred office. Slowly swinging his censer, and spreading around an odor of frankincense, came

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the censer-bearer; and then, bringing up the rear, the apostolic delegate, Archbishop Gibbons. Preceding him, walked with feeble steps the venerable vicar-general of the diocese, Father McColgan; and then came the archbishop, supported by his deacons of honor, the Rev. Fathers Lee and Devine, respectively his secretary and chancellor, with thousands of devotees bowing their heads; and even those who looked on the spectacle as a passing show were impressed with its beauty and its harmony. The church was reached, and up the long aisles came the steady movement. On reaching the sanctuary, the archbishops occupied seats to the right of the altar, and the abbots and provincials to the left. The bishops occupied the recess of the altar of the Blessed Virgin; while the seminarians occupied the recess of the altar of St. Joseph. The priests occupied chairs in the aisles and in front of the sanctuary. Archbishop Gibbons occupied the throne; and near him was the Very Rev. Edward McColgan, vicar-general of the archiepiscopal see. The main altar was decorated with evergreens and white flowers. The Most Rev. Archbishop Kenrick of St. Louis celebrated the grand high Mass, assisted by the Rev. Dwight Lyman as deacon, and the Rev. J. A. McCallen, S.S., as master of ceremonies. The choir consisted of upward of fifty vocalists, under the direction of the Rev. Father Graf, and the music was of a high order. Besides the choir, the

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seminarians acted as choristers, and, with the reverend clergy and higher dignitaries, chanted the litanies. After the Mass, the Most Rev. Archbishop Ryan of Philadelphia preached on "The Church and her Councils." He selected for his text St. Matt. xxviii. 18, 19, 20. He said that it was not without emotion and some embarrassment that he attempted to make an address on this august occasion. He was to speak of the Church which Christ had established on the earth, and of its head. The Church recognized its head, because God had placed him at the head of His flock on earth. The Church had been exposed to rains and wind, but it fell not; because it was founded on a rock, and Christ said it should continue to the consummation of the world. It was not deputed with ordinary power, but the Holy Ghost had endowed it with extraordinary power. Addressing himself to the priesthood, who were brought more into contact with the people, he said they were present at the council to aid its deliberations by their experience and counsel. He said he was present eighteen years ago at the second plenary council, when there were forty-six bishops; and now there are over seventy. Of the forty-six then, forty had passed to the Bishop of their souls; and their nearness to God makes them more zealous for the glory of God and the salvation of the people. The Church was fighting the battle for the right against the wrong. There are men of different

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religious denominations, and men of no religion at all, who look to this council to lay the basis of a sounder morality; and the Church knows it is fatal to trust to human honor and honesty without supernatural aid. Men say they admire the Preacher of the Sermon on the Mount, but do not connect themselves with an institution founded by that Preacher. He said, "I will build my Church, and the gates of hell shall not prevail against it. Who hears you, hears me; who despises you, despises me, and despises the Father who sent me." He promised to send the Holy Ghost to abide with His people forever. Saul persecuted not Christ personally, but His Church, when the voice said to him, "Saul, Saul, why persecutest thou me?" The Divine law endowed the Church with a mission of verification and sanctification; and it has come down through all the centuries without a break, or we should not know that it was the true Church of Christ. He spoke of the life of Christ, and of His crucifixion and ascension; and the Church can say that it stood with Mary and John at the foot of the cross, and for nearly nineteen hundred years it has sung His praise. Where was the magnificent Church of God of which the prophets spoke? Behold it in its representative in this young Republic, beautiful with the beauty of God.

Œcumenical councils had resulted in a stronger adherence to the faith. Without the Church the world would be in chaos. The Church passes such salutary

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laws as will protect the consciences of the people. All the people in the Church might not be good, for there was a Judas and a Peter; but abuses have been corrected, and will be, for Christ said, "I am with you always, even to the consummation of the world." The archbishop spoke against modern errors, and said the teaching of the Church should be accepted. Among the disciples, there was one reprobate; and he went out and sold Jesus Christ for thirty pieces of silver. Without the Church the world would go back to worse than pagan darkness. She has brought back the most abandoned; and in this young Republic she will bring back the people by instruction, teaching submission to the will of God, by her love for the pure, by her orders who prefer poverty that they may the better serve God. She will call all the people into her embrace. She in 816 abolished slavery in England, and in 1103 liberated all the English slaves in Ireland. Because Christ was the great regenerator of humanity, the Church has followed him in aiding the poor, and aiding humanity.

When Archbishop Ryan left the sanctuary, Archbishop Gibbons descended from his throne, and with Fathers Devine and Curtis, his aids, knelt at the foot of the altar, while the antiphon and psalm were sung by the choir. All of the prelates also knelt, and the scene attending this ceremony was very impressive. The apostolic delegate then recited a short

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prayer, after which the Litany of the Saints was chanted. Escorted by his two aids, Archbishop Gibbons then took the seat elevated before the altar, and assumed the duties of his office. The ceremony attending the opening of the council was then formally proceeded with. Father Lyman repeated the Gospel of the day, and the choir sang the "*Veni Creator*." The apostolic delegate then addressed the prelates and theologians in Latin, in which he declared the synod opened.

All of the business was transacted in the Latin tongue. The officers who were elected at the secret session held on Saturday were then installed. Bishops J. J. Kain, D.D., of Wheeling, and Francis Janssens, D.D., of Natchez, Miss., took their seats on either side of the apostolic delegate. The other officers were as follows: Chancellors, Rev. George Devine, Rev. John S. Foley, D.D., Baltimore. Secretaries, Right Rev. James Corcoran, D.D., Philadelphia; Rev. Henry Gabriels, D.D., Troy, N.Y.; Rev. Sebastian Messmer, Newark, N.J.; Rev. Denis J. O'Connell, D.D., Richmond. Prothonotary apostolic, Right Rev. Robert Seton, D.D., LL.D., Newark, N.J. Notaries, Very Rev. John Sullivan, V.G.; Rev. John M. Farley, Rev. P. A. Stanton, O. S. A.; Rev. Frederick Wayrich, C. SS. R.; Rev. P. L. Chappelle, D.D.; Rev. J. L. Andreis, Rev. Sebastian B. Smith, D.D.; Rev. Matthew Harkins, Rev. P. M. Abbelen, Rev. Henry Moeller,

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D.D. Masters of ceremonies, Revs. James McCallan, SS., Michael Kelly, Thomas Broderick. Monsignor Corcoran read the preliminary decrees with regard to the rules to be observed in the council, which was followed by the calling of the roll by Dr. D. J. O'Connell. This lasted some time, the list being very long. The most interesting ceremony of all, however, was the profession of faith made in turn by each of the prelates. The archbishops came first. Archbishops Alemany of San Francisco, and Kenrick of St. Louis, the two oldest of the assembled prelates, came first, closely followed by the others according to seniority. Then came the bishops, and after them the heads of seminaries and orders. Among the dignitaries were several of the various orders, who differed in appearance from their colleagues in that they wore beards.

The opening ceremonies were very impressive; there being Pontifical high Mass in the morning, and Pontifical vespers in the evening, with a sermon on "The Unity of the Church," by Bishop Shanahan of Harrisburg, Penn. The sessions of the council were necessarily secret. On Tuesday evening, Bishop Becker of Wilmington then, now of Savannah, delivered a public discourse on "The Church and Science." On the 13th there was no legislative session; but the Fathers of the Council attended a Pontifical Mass of requiem sung by the venerable Archbishop Alemany, then of San Francisco, since resigned and

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living in a convent of the Dominicans, of which order he is a member, in Spain. On the 14th, after the legislative session, Archbishop Seghers, then of Oregon, now of Vancouver's Island, preached on the great work the Church had accomplished on the Indian missions. A large temperance meeting was also held in St. Alphonsus Hall, at which addresses were made by several well-known advocates of the temperance cause. On the 15th, nothing besides holding a legislative session was done. On the 16th, Sunday, the second open session was held in the Cathedral, the Pontifical Mass being sung by Archbishop Williams of Boston. Archbishop Elder of Cincinnati was the preacher, and his subject was "The Priesthood." After the singing of the Litany of the Saints, the council was opened by the Rev. Dr. Foley. Upon permission of the apostolic delegate, he put to the assembled high clergy the preliminary question whether they were prepared to give their final opinion on the decrees, the formulation of which had been completed through the grace of God and their own chastity in discussion. The answer given from each side of the sanctuary was affirmative. Dr. O'Connell, a secretary of the council, then called the roll.

Monsignor Corcoran, then rising, asked again whether the clergy were pleased to deliberate; and, receiving an affirmative answer, read the decrees as formulated as follows: —

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"DECREE No. 1. — Concerning the Catholic faith. A solemn and detailed profession of faith will hereafter be required of all who enter upon the sacred ministration of the Church.

"DECREE No. 2. — Concerning Christian missionaries. They are to be subordinate, in a greater degree than has hitherto been the case, to their natural superiors, the members of the episcopacy.

"DECREE No. 3. — Concerning our apostolic vicars. The decree embraced the conduct of these functionaries in whatsoever relates to the spread of the faith as their chief office."

These decrees were all unanimously adopted.

A further chapter of resolutions specified the requirements that are henceforward to be made of those intending to enter the ministry of the Church. The title of this chapter is "Concerning the Examination of the Clergy." Greater age, longer time of theological study, and greater actual learning, will be necessary for admission to the priesthood.

Certain restrictions not hitherto strictly observed in relation to the celebration of the Mass will be enforced, full force being given the council's decision under a pertinent statute of Pope Innocent III. These resolutions were also unanimously adopted. The services ended with the papal benediction.

In the evening Bishop Spalding of Peoria, Ill., preached an eloquent sermon on "The Higher Education of the Priesthood."

On the 17th, after the legislative session, a sermon on "Faith and Reason" was delivered by Bishop Watterson of Columbus; and in the evening many of

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the fathers attended a meeting of the directors of the Catholic Colonization Association, and expressed themselves well pleased with the good work accomplished by it. On the 18th, after the legislative session, Bishop O'Farrell of Trenton, N.J., delivered a public sermon on "Christian Marriage." The Fathers of the Council were this day photographed in a group, and one of the pictures was forwarded to the Pope. The next day, the evening public discourses were two in number, — one in English by Bishop Ryan of Buffalo, on "The Observation of Feasts;" and one in German by Bishop Krautbauer of Green Bay, since deceased, who took for his subject, "The Church in America." On the 20th, public services were held in the cathedral; Archbishop Heiss of Milwaukee being the celebrant of the Mass, and a sermon in Latin, on "The Priesthood," being delivered by Archbishop Alemany. In the evening the Fathers of the Council attended a reception given them by the Catholics of Baltimore, at which were present a large number of distinguished laymen. Judge Merrick made an eloquent address of welcome, to which Archbishop Williams made a suitable reply. At the banquet which followed, fully five hundred persons sat at the tables. On the 22d, a private session was held at St. Mary's Seminary, and in the evening Bishop Hennessy of Dubuque delivered a magnificent address on "The Sanctity of the Church." The 23d, Sunday, witnessed the third public

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session of the council; the celebrant of the Mass being Archbishop Feehan of Chicago, and the preacher, Bishop Fitzgerald of Little Rock, whose theme was "The Sacrifice of the Mass." On the 24th, at the private session, the erection of several new sees was advocated; and in the evening the Catholic Total Abstinence Union of Maryland gave the Fathers of the Council a brilliant reception at Ford's Opera House. The next session was held on the 26th; and, the following day being Thanksgiving, a solemn public session was held in the cathedral. Archbishop Lamy of Santa Fé was the celebrant of the Pontifical Mass; and an appropriate sermon was delivered by the eloquent bishop of Peoria, Right Rev. John Lancaster Spalding, who is said to be the coming bishop of the new see of Washington, D.C., and the president of the Catholic University to be established in that city. In the evening the Catholic Benevolent Union gave the Fathers a reception. At the session of the 28th, Archbishop Seghers tendered his resignation as archbishop of Oregon, to return to the see of Vancouver's Island. In the evening he preached at St. Joseph's Church, on "The Alaskan Missions." On Sunday, the 30th, Bishop Loughlin of Brooklyn was the celebrant of the high Mass, and Bishop Hennessy of Dubuque the preacher. In the afternoon Bishop Ireland of St. Paul, the Father Mathew of the North-West, preached an interesting sermon before a large audience com-

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posed chiefly of members of the various temperance societies of Baltimore and vicinity.

The closing session of the council was held in the cathedral on Sunday; when Bishop Spalding of Peoria, for the benefit of the people who were in attendance at the high Mass, thus reviewed its work: —

"The questions which were discussed by the council had a direct bearing on the social, moral, religious, and intellectual welfare of the people and of the country at large. It was through the Church in Europe that woman was raised up, that childhood was cared for, and the poor aided; and here in this country, where womanhood is honored, where childhood is watched over, and where the poor are aided, the prelates of the Church sought to remove all obstacles which might prevent the spread of the truth, and have come in a spirit of universal charity and world-wide benevolence to frame decrees which shall inspire greater reverence for the truth as it is in Christ Jesus. They have been consecrated, chosen, ordained, and set apart for the work, and have bound the members of the Church in a sweet and loving charity. The priest as well as the people, they believe, should be raised up to the highest ideal; and they have sought to direct the steps of the priesthood that in it may be seen the sweetness, the meekness, and the gentleness of Christ. They have begun by advocating more

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advanced studies, and have laid the foundations of what will yet be a great American Catholic College, thus inspiring all with a love for intellectual progress. They have treated of education in general, of a system which will combine in it the rights of religion and of government. They have dealt also with questions affecting the family, which is the basis of the Church. They want to inspire a holier reverence for the sacrament of marriage. Marriage must be a perpetual union, lasting as long as life lasts, and with no cause for divorce but death. They have pleaded for the cause of sobriety and temperance. They stand on the side of good laws and customs, and wish to make the world so that men may be truly free, and grow in moral purity and intellectual worth. They have tried to stimulate the Catholic press and Catholic literature, so that men may be led to take greater interest in matters affecting them as Catholic and American citizens. They have laid down laws for the guidance of societies which co-operate with the Church, and have sought to know what is for good and what for harm in the Church. Their deliberations have been conducted with dignity, and the full thought has been spoken without restriction. It is not possible to realize what has been done for the Church in this country during the last one hundred years; but a thousand years from now men can look back on the triumphs which have been achieved,

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through all eclipses and shadows and doubts and storms and uncertainties and inimical tradition and unfavorable public opinion. They have laid low all disorder, rebellion, and schism; they have gathered together many forces and many tongues, and, while banishing their defects, have preserved their virtues: and throughout all, the Church has shown that her forces, like those of Nature, are indestructible, and bring life from death, and beauty and harmony from chaos."

After the sermon, the vestments of the prelates and priests were changed from white to those of a red color, being symbolical of the tongues of fire which descended on the apostles on Pentecost Sunday. The apostolic delegate, attended by his deacons of honor, took a seat at the entrance of the sanctuary when the change was made, and a number of hymns and psalms were sung and prayers intoned.

At the conclusion of these, the apostolic delegate took his seat at the altar-steps, with Bishop Kane of Wheeling at his right and Bishop Janssens of Natchez at his left; and the last session of the council was opened. Monsignor Corcoran read the chapters of the decrees passed during the past week, and they were formally adopted. When this was over, the pens and ink with which the bishops and officers were to sign their names in testimony of the genuineness of the decrees were placed on the altar. The apostolic dele-

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gate was the first to sign his name, followed by Archbishops Kenrick and Alemany and all the other archbishops except Archbishop Riordan, who was absent. Then came the bishops and abbots, and lastly the officers of the council, the Rev. George W. Devine being the last to sign. After all the prelates were again seated, Archbishop Kenrick went up to the apostolic delegate, and they exchanged the kiss of peace. The archbishop then stood to one side, and Archbishop Alemany similarly saluted the apostolic delegate, and, after exchanging the kiss with Archbishop Kenrick, took his place at his side. Thus each prelate saluted the apostolic delegate, and, passing along the line, saluted each of the prelates as he passed, and then took his place at the end of the line, which extended through the sanctuary, down a part of the centre aisle, and back again into the sanctuary before the ceremony was completed. The kiss of peace is given simply by the two prelates placing their heads close together, and whispering the Latin words *Pax tecum* to each other. When the parties had all been seated at the end of this ceremony, Archbishop Kenrick of St. Louis advanced to the front of the altar, and, in a broken voice, said, "It has fallen to my lot to be the oldest bishop in this council, the arrangements and preparations for which, it is needless to say, caused great anxiety, care, and labor for the apostolic delegate who presided over its deliberations. There-

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fore I return him thanks on behalf of its members. It is many years since I stood in this edifice as a spectator at the opening of the first plenary council. What struck me most then was, that, in the comparatively small number of ecclesiastics present, thirteen different nationalities were represented, all united together for one purpose." He then, in contrasting that council with the one just closed, spoke at length of the progress of the Church in the past, and her bright prospects for the future. Then turning to the apostolic delegate he said, "At the next plenary council, should God prolong your days, you will miss many of those who are with you now; and you will think of them as we now think of those who have passed away since the second plenary council." The feeble old man was obliged to stop frequently in the delivery of his short address, through the infirmities of age, and at its close went with uncertain steps back to his seat among the archbishops. The Te Deum was sung by the choir, closing prayer recited, the papal benediction pronounced by the most reverend apostolic delegate, and the third plenary council ended.

It is unnecessary to add any thing to the above account of the Council, whose work reflects the greatest credit on Pope Leo's Pontificate, under whose auspices it was begun and happily concluded, and who bestowed his apostolic benediction on the prelates who took part

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in it, and on the labors which they so successfully accomplished. It only, remains to add that the decrees of the Council are now being enforced, with excellent effect, throughout the whole country; the several dioceses holding synods to adopt them and to comply with the regulations which they exact from the bishops and priests of each and every see. The archbishop, who so worthily presided over the council, has since been raised to the cardinalitial dignity; and there is no question but what higher honors are in store for more than one of the prelates who took part in its deliberations.

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CHAPTER XXVII.

ANOTHER FAMOUS ENCYCLICAL.

BEFORE closing the narrative of this year, it is incumbent on the author to submit the text of the following encyclical against secret societies, which the Pope published in April, 1884: —

"VENERABLE BRETHREN, — Health and apostolic benediction. When through the envy of the Devil the human race had miserably fallen away from God the Creator, the Dispenser of all heavenly gifts, it divided itself into two separate and hostile camps, of which the one wars perpetually for truth and virtue, and the other for every thing that is antagonistic to truth and virtue. The one is the kingdom of God upon earth, — that is, the true Church of Jesus Christ, of which the members, if they would belong to it in sincerity and in a manner availing for salvation, must serve God and His only Son with all their heart and will; the other is the kingdom of Satan, under whose power and dominion are those who, following his sad example, and that of our first parents, refuse to yield obedience to divine and eternal law; they set God aside in many things, and in many ways they actually oppose Him. St. Augustine has described these two kingdoms under the similitude of two states, differing in the laws by which they are governed, and in their aims and objects, and has embraced in one pointed sentence the character of each. *Two loves have made two cities. The love of self,* he

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says, *carried to forgetfulness of God, has been the cause of the earthly city; whilst the love of God, carried to forgetfulness of self, has been the cause of the heavenly city.* All through the ages these cities have fought one with the other with many weapons, and in many forms of strife, though not always with the same fierceness or the same energy. In our own time, the enemies of God, aided and strengthened by the widely spread and firmly knit society of the Masons, seem to have united to make a supreme effort. No longer concealing their objects, they boldly array themselves against the majesty of God, and openly strive for the ruin of the Church, in the hope that if possible they may rob the Christian peoples of the benefits won for them by our Saviour Jesus Christ. We, bemoaning these evils, are often driven, under the impulse of our love, to cry aloud to God: *For lo, thy enemies have made a noise, and they that hate thee have lifted up their head. They have taken up a malicious counsel against thy people, and have consulted against thy saints. They have said: Come, let us destroy them, so that they be not a nation.* In the presence of such a peril, and in the face of an attack upon Christianity at once so formidable and so persevering, it is our duty to make the danger known, to point out the enemy, and, as far as possible, to make vain their schemes and plots, so that those whose eternal salvation is committed to our care shall not perish everlastingly, and the kingdom of Jesus Christ, which it is ours to defend, may not only stand and remain unharmed, but everywhere spread over the earth by new conquests. Our predecessors, the Roman Pontiffs, steadily watchful for the well-being of the Christian people, recognized this deadly enemy for what it was, and what it aimed at, the moment it left the obscurity of a secret conspiracy to step into the light of day. Foreseeing the future, sounding a note of alarm, they put the princes and the people on their guard against the snares and the artifices intended to lead them astray. The first to denounce this danger was Clement XII., in the year 1738; and his Constitution was confirmed and

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renewed by Benedict XIV. Pius VII. followed in the footsteps of these Pontiffs; and Leo XII. in his Apostolic Constitution *Quo graviora*, collecting the acts and decrees on this subject of the Popes who had gone before him, ratified and confirmed them for all time. Pius VIII., Gregory XVI., and on many occasions Pius IX., have spoken in the same sense. When the nature and the character of the Masonic body had been made apparent by unmistakable signs, by the knowledge of its principles, by the publication of its rules and rites and ceremonies, — and to these was often added the testimony of the initiated themselves, — the Holy See condemned and publicly proclaimed the Masonic sect as contrary to right and justice, and not less baneful to Christianity than to the State. At the same time, under pain of penalties which the Church is accustomed to reserve for serious offenders, the Holy See forbade any one to join the association. Irritated by this condemnation, and thinking to escape the force of it, or — partly by disregarding it, partly by the use of calumny — to weaken its effect, the members of the sect accused the Popes, who had decreed it, of having passed a sentence that was unjust, or of having exceeded the bounds of equity. In this way they thought to escape the authority and the weight of the Apostolic Constitutions of Clement XII. and Benedict XIV., and in the same way those of Pius VII. and Pius IX. But there were also some, even in the ranks of the Masons, who, unwilling witnesses as they were, confessed, that, the teaching and discipline of the Catholic Church being accepted, the action of her Pontiffs was amply justified. And many princes and chief magistrates have so far agreed with the action of the Popes, that they have made it their business either to denounce the sect to the Holy See itself, or else by their own laws to brand it as noxious, as has been the case in Holland, Austria, Switzerland, Bavaria, Savoy, and other parts of Italy.

"But what is of most importance is the fact that the result proved the wisdom of our predecessors. For their far-seeing and

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paternal efforts had not always or in all places the desired effect; and that, too, either through the deceit and craft of men who were engaged in that conspiracy, or through the thoughtless carelessness of the rest, whose duty it was specially to attend to their admonitions. Hence, in a century and a half, the sect of Masons made great strides in public opinion; and, by boldness or slyness intruding themselves into all ranks of the commonwealth, already began to be so great that they seemed almost to rule the state. From this rapid and threatening progress there resulted, in fact, those deadly evils against the Church, the authority of rulers, and the public weal, which our predecessors long before saw. For matters have got to this: that for the future there is cause to fear, — not indeed for the Church, whose foundation is far too secure that human power should shake it, — but for those states in which the sect of which we are speaking is rife, or others of a similar kind, who lend themselves to it as their co-operators and satellites.

"For these reasons, as soon as we received the charge of ruling the Church, we clearly saw it was our duty to resist to the utmost so great an evil with the weight of our authority. And, indeed, as opportunity from time to time offered, we attacked the chief doctrines of the sect in which the greatest moral evil seemed to be found. Thus in an encyclical letter, '*Quod Apostolici muneris*,' we endeavored to refute the monstrous features of the *socialists* and *communists*; and in another letter, '*Arcanum*,' we labored to defend and explain the real, genuine idea of domestic society, whose fountain-head is matrimony; and besides the above letters, in another entitled '*Diuturnum*,' we set forth the idea of political society according to Christian principles as bound up most admirably with the very nature of things, and with the welfare of both peoples and princes. But now, following the example set by our predecessors, we have determined to direct our mind pointedly against the Masonic sect itself, its entire teaching, aims, ways of thinking and acting, in order that its pernicious power may be more and more

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brought to light, and may thereby avail to stop the spread of so terrible a plague.

"Now, there are various sects of men which, though in name, rites, form, and origin they differ, yet when in sameness of aim and likeness of first principles they are bound together, really thereby agree with the Masonic sect, which forms for all a common centre, whence all proceed, and to which all return. Though they just now seem very much to have cast off the garb of secrecy, and hold their meetings before the eyes of the world, and even have their own daily press, when we look, however, into the matter, we find that they still retain all the characteristics of secret societies. For many things done in them have the nature of strict secrecy, to conceal which with the utmost care, not only from those outside, but from very many of their own associates, is a primary law; for instance, their secret and important resolutions, the names and persons of their chief leaders, certain secret and clandestine meetings, as well as their decrees, and the ways and means to be employed in carrying them out. To the same end is the complicated distinction of the members in trades and duties and employment; not less than the established difference in their ranks and degrees, and the severity and discipline by which all are ruled; while the candidates for enrolment are bound by promise, — nay, more, by a special oath, — to swear, as in most cases they are required, never in any way to divulge their associates, their signs, or their doctrines. Thus by a feigned appearance, and the same style of pretence, the Masons, as of old the Manichæans, try by every possible means to hide themselves, and to have no witnesses of their actions but members of their own sect. They seek hiding-places as most convenient, having assumed to themselves the character of learned men and philosophers for the sake of training their associates; in their language they cultivate most strictly politeness of speech, and charity towards the lower classes; they profess only to desire a better state of things for the masses, and to make the greater number participate in the conven-

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iences of civilized life. But even supposing these principles were true ones, they would by no means represent all their objects. Besides, those who are admitted into the society must promise and engage that they will render implicit obedience and fidelity to the dictates of their leaders and teachers; that they will carry out their commands at the least sign and indication of their will: otherwise they will have to meet the most dire consequences, and even death itself. And, moreover, if any one shall be judged to have betrayed the discipline, or resisted the commands of their superiors, extreme punishment is often inflicted upon them, and that indeed with such boldness and dexterity that very frequently the police fail in discovering or in bringing the criminals to justice. Moreover, to practise deceit and to conceal themselves, to bind men to themselves, as slaves with iron fetters, without alleging any reason, to employ for any crime these slaves of another's will, to bare their arm to slaughter, whilst guarding themselves as much as possible from punishment, is an enormity at which nature revolts. Wherefore against this association reason and truth itself compel one, in justice and natural virtue, to fight.

"And the more so, because other most cogent reasons condemn the nature of the society, being, as it is, the enemy of all virtuous living. For, however great may be in men the power of skilful deceit and the habit of lying, it is impossible that the cause of things should not, to a certain extent, be discovered in its consequences. '*A good tree cannot bring forth bad fruit, neither can a bad tree bring forth good fruit*' (St. Matt. vii. 18). Now, this sect of Masons does produce most pernicious fruit, mingled with the greatest bitterness. For, by the most certain evidence which we have already mentioned, it comes to light what is its ultimate end, viz., utterly to overthrow that discipline of religion and social order which Christianity has founded, and to erect upon its ruins a new one after its own mind, on the principles and foundations of mere naturalism.

"What we have said, and what we are going to say, must be

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understood of the Masonic sect viewed as a genus, and as it embraces cognate and affiliated societies; not, however, of the individual members of the sect, among whom, indeed, there can be those, and not a few, who, although they are not free from the fault that they have allowed themselves to be implicated in such societies, nevertheless are neither themselves criminal participators in their doings, nor are aware of what they really aim at. In like manner, some of these associations do not perhaps indorse certain extreme conclusions, which, as they necessarily follow from their common principles, it may be taken for granted that they embrace, unless the baseness itself of the action should deter them by its hideous sight. Likewise the circumstances of time and place persuade some of them to aim at less than either they themselves desire, or the rest are wont to aim at. Still, they are not on that account to be reckoned free from the Masonic bond; because this bond is not to be judged so much from its acts and accomplished facts as from its declared principles.

"It is the first principle of those who call themselves Naturalists, since by their very name they declare it, that human nature and human reason should be in all things the teacher and ruler; and, this laid down, they either pay less attention to duties towards God, or they pervert them by indefinite and erroneous opinions. For they deny that any thing has been revealed to us by God Himself; they admit no dogmas of religion, — that nothing is true but what human intelligence can understand; that there is no teacher whom we are to believe on account of the authority of his office. But since it is the special office of the Catholic Church to embrace fully, and to maintain in their most complete integrity, the doctrines which have been committed to her alone, received from God Himself, as well as her authority as teacher, and every thing else in the way of heavenly help towards salvation, therefore, against her is the attack of her enemies with the utmost hatred directed.

"Now, let us just look at the sect of Masons, and see what it does

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in those matters which concern religion, — especially where it has the most liberty of action, — and let us determine whether it does not plainly appear to carry out the decrees of these naturalists. For long and laboriously has it endeavored to bring it to pass, that the teaching of the Church and her authority shall be rendered impotent in states, alleging and maintaining that religion and civil policy are altogether to be separated; and, this done, they exclude the most wholesome influence of the Catholic religion on the laws and administration of states; and hence it results, that they determine that states are to be regulated entirely without the influence and teaching of the Church. Nor are they satisfied with merely setting the Church — that best of all leaders — aside, but they must injure her by hostile action. And, indeed, they allow men with impunity to attack the very foundations of the Catholic religion in speaking, writing, and teaching; the rights of the Church are not spared; and the gifts with which, by God's providence, she has been endowed, are not safe. The least possible liberty of action is allowed her, and that by means of laws which apparently are not very severe, but which, in reality, are framed for the very purpose of hampering her action. We also see special and grievous laws imposed upon the clergy, in order that both their numbers may be diminished, and the daily necessaries of life denied them; what remains of ecclesiastical property, though bound to her by the most stringent ties, handed over to the will of the state executive; communities of the religious orders rooted up and scattered to the winds. And, besides, war has been stirred up against the Apostolic See and the Roman Pontiff by his enemies. And, in the first place, he has been, for fictitious reasons, deprived of his civil princedom, which is the guaranty of his liberty and the defence of his right; next, driven into a condition which is more unjust, and made intolerable by difficulties and hinderances; until at last we have come to the time when the supporters of these sects openly proclaim, what they have for a long time agitated in secret, viz., that the sacred power of the Pontiff is to be abolished, and his apostolic office,

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founded by Divine right, is to be utterly destroyed. And this determination, even if other proofs were wanting, is made sufficiently clear by the testimony of members of that society, many of whom have often in the past, and also recently, declared this to be the object of Masonry, — to harass the Catholic name with the utmost and unrelenting hatred; not to cease until they see every thing abolished which the Roman Pontiffs have established for the sake of religion. Now, even if those who are enrolled in this sect are not required in so many words to renounce the Catholic religion, it is because such a line, so far from being repugnant to the interests of Masonry, rather serves the cause: for, first, they thus easily deceive the simple and unwary, and are able to invite many more to join them; then, besides, by their adopting certain well-known practices of religious rite, they succeed in establishing the great error of these times, — that the care of religion is a matter of little or no importance, and that there is no difference of worth between them. This view is well fitted to destroy all religions, and especially the Catholic, which, as it is the only true one of all, cannot be treated on equal grounds with the rest without the greatest injury done to it. But the naturalists go farther; for in things of the highest importance, having boldly entered on the career of universal wandering, with a headlong course they hurry on to destruction, either through the weakness of human nature, or through the act of God demanding the just punishment of their pride. Hence it happens that they cannot even grasp firmly those things which are known by the natural use of reason: as certainly are, that God exists; that the souls of men are free from all admixture of matter, and are immortal. Now, the sect of the Masons is foundering upon these same rocks with like aberration. For although they, in a general way, confess that God exists, nevertheless they themselves attest that this belief does not exist in the minds of certain individuals among them, with a firm assent and steadfast judgment. For they do not attempt to hide the fact, that this question about God is the greatest cause of dissension among them, and,

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moreover, that on this very point there has been quite lately no small contention in their ranks. For, indeed, the sect allows great liberty to its members, — that each may claim its right to say that there is a God, or to say that there is no God; and those who pertinaciously maintain that there is no God should be as readily initiated as those who believe indeed that there is a God, but think erroneously about His nature, as the pantheists do: all which, however, is nothing more or less than to retain a certain absurd view of the Divine nature, while denying its truth. Now, when this chief foundation is weakened or uprooted, it follows that those truths also totter which are known even by the suggestion of nature: viz., that all things exist only by the will of God creating them; that the world is ruled by His providence; that there is no annihilation of the soul; and that there is another life, and that eternal, to follow upon this earthly one.

"Now, if these, which are, as it were, the principles of nature, specially designed for the instruction and practice of men, are in ruins, we can easily judge what will be the state of public and private morals. We pass over in silence those more Divine virtues which no one without the special grace and gift of God can practise or attain to; no trace of which can, of course, be found in those who treat as idle fables the redemption of the human race, heavenly grace, the sacraments, and the attaining of felicity in heaven: for we are speaking now only of those duties which are the result of natural virtue. For God, the Creator of the world, who is also its provident ruler; the eternal law ordering the natural law to be observed, and forbidding it to be violated; the final end of man, placed as it is far higher than human affairs, above his merely dwelling here for a time, — these are the first principles of all justice and morality; and if these are taken away, which the naturalist and the Freemason are wont to do, forthwith the knowledge of right and wrong will not be able to exist anywhere, and would have no means of defending itself. And, indeed, the moral discipline which alone finds favor with the Masonic confraternity, and with which they maintain that the rising

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generation should be imbued, is what they call civic, unfettered, and free, — viz., in which no idea of religion is included. But how fruitless this is, how wanting in strength, how liable to be carried about with every motion of mere desire, is clearly seen from the lamentable fruits which already partly appear. For, where this liberty has begun to reign unmolested, and has displaced Christianity, there, quickly enough, uprightness and morality have perished, monstrous doctrines have gained in strength, and the boldness of the wicked has stalked abroad. These things are generally complained of and deplored; and not few of them most unwillingly, and not seldom, testify, being convinced by the evidence of facts.

"Besides, as the nature of man is defiled by original sin, and, therefore, much more prone to vice than inclined to virtue, it is absolutely required for all virtue, that he should restrain the turbid movements of the soul, and make the appetite obedient to reason; in which struggle the contempt of human things must constantly be maintained, and great labor and suffering must be borne in order that reason may always gain the victory. But the naturalists and Masons, giving no credence to those things that we know by God's revelation, deny that our first father fell away; whence they maintain that the human will is not *weakened nor bowed down* (Conc. Trid., Sess. vi.; D. Justif. c. i.). And, besides, in exaggerating the virtue and excellency of human nature, and placing the principle and rule of justice only in it, they cannot even imagine that constant struggle and perseverance are necessary for calming and ruling its appetites: while we see that many incitements to desire are supplied to men; that newspapers and articles are written with an utter neglect of temperance and modesty; works of art are exhibited which reveal, with revolting cynicism, the principles of what is now known as *realism;* no pains spared to add to the delicacies and refinements of artificial life, — every thing, indeed, alluring to pleasure, whereby virtue, thus lulled to torpor, may sink to the lowest level: in which, indeed, they act most wickedly; but are, nevertheless, somewhat con-

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sistent, since they take away all hope of heavenly good, and bring down the idea of felicity to the enjoyment of mere sensual things, and degrade it to the earthly. In confirmation of this, we may adduce a thing most surprising when stated, but actual in fact: for since scarcely any one is wont to be such a slave to clever and designing men as those whose mind is enervated and broken by the dominion of passion, there are found in the sect of Masons those who maintain that the masses, by every art and design, are to be saturated with an unlimited license for vice; for, this being secured, they will be in the power of the sect to attempt any thing and every thing at its bidding.

"And, as to domestic society, almost the whole doctrine of the naturalists is contained in the following: that matrimony belongs to the class of business engagements; that it can be broken off at the will of those who have contracted it, and that by right; that secular rulers have power over the marriage bond; that in the education of children, nothing is to be taught about religion as certain and undeniable; that each is to be allowed that which pleases him when he arrives at a certain age. Now, all these doctrines the Freemasons evidently indorse, and not only indorse, but for a long time have desired to reduce to practice. For already in many countries, and even professedly Catholic, it is law that no marriage shall be held valid unless celebrated with civil rites; in others, divorces are sanctioned by the law; in others, it is determined to carry this out as soon as possible. And thus things are hastening on to change the nature of matrimony altogether; viz., into unstable and fluctuating unions, which, as mere lust has formed, lust also can dissolve. Besides, with the utmost unanimity, the sect of Freemasons looks to securing to itself the education of youth. For they feel that they can easily bend at pleasure that soft and flexible age, and twist it into any shape; and therefore they think nothing is more to their purpose in order to mould the children of the citizen, and make them such as they require for the State. Hence, in the educating and

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teaching of children, they exclude the ministers of the Church from all supervision and instruction; and in many places they have obtained that the whole education should be in the hands of laymen, and that in moral instruction nothing is to be brought in which to bind men to God by the great and holy sanction of religion.

"They follow the decrees of civil prudence, whereby the naturalists maintain that men are equal, and in exactly the same conditions in all respects; that every one is by nature free; that no one has the right of commanding another; that to wish men to obey any authority beyond what they wish themselves, is to do them violence: therefore every thing is in the power of a free people; that government is held by the command or the concession of the people, so that when the popular will is changed, their rulers, even though resisting, may be deposed; that the origin of all rights and civil duties is either in the masses or in the existing civil government, and that enlightened by the newest-fangled doctrines. Besides, the state should be without belief in God. In the various forms of religion, there is no reason why one should be preferred before another, that all may exist together.

"Now, that all these doctrines are equally pleasing to the Freemasons, and that they wish to order states on this model, is so well known that it needs no proof: for, for a long time they have with all their power and in every way been openly striving for it; and by this method they prepare the way for the bolder ones, not few of whom are going headlong into worse things, inasmuch as they are teaching equality and common property in goods by destroying all distinction of ranks and fortunes. Now, what the nature of the sect of the Freemasons is, and how it sets to work to secure those things which we have summarily touched upon, is perfectly clear. Their chief doctrines are so discordant with reason and with their profession, that nothing can be more perverse. For it is the greatest folly and the most audacious impiety, to wish to destroy the religion and the Church which God himself has founded, and also

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will preserve forever, and to recall the manners and morals of the heathen after a break of eighteen centuries. Nor is that less horrible, or less patiently to be endured, that the benefits mercifully obtained through Jesus Christ not for individual men only, nor even for those associated in families and civil communities, shall only be cast aside, which benefits, by the very testimony of our enemies, are considered most signal.

"Now, in this mad and satanic will, we can almost recognize that that inextinguishable hatred and desire for revenge which burns in Satan against Jesus Christ, and in like manner that other attempt which the Freemasons are vehemently making, to destroy the chief foundations of right and virtue, and offer themselves to help those who, after the manner of beasts, wish every thing to be lawful which they may desire, is nothing else than to drive on to destruction the human race with dishonor and ignominy. Besides, the dangers which threaten the civil and domestic life increase the evil. As we have above explained, there is, with the consent of all men in all ages, something sacred in matrimony; and, besides, it is forbidden by the Divine law, that marriage should be dissolved. Now, if marriage is treated as profane, or is allowed to be dissolved, disturbance and confusion must necessarily result in families, by the women losing their dignity, their offspring being uncertain of provision and safety. To take no care publicly for religion, and in arranging and conducting civil affairs to have no more regard for God than if he did not exist, is a temerity unheard of even among the heathen, in whose mind and convictions not only was belief in the gods so thoroughly fixed, but also the necessity of public religion, that they considered it easier to find a city without a territory than one without a god. In truth, human society, for which by nature we are fitted, is constituted thus by God, who is the author of our nature; and from him, as from the first principle and spring, the whole force and continuance of innumerable goods, with which life abounds, flow. Therefore, as each of us is admonished by the voice of

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nature itself piously and holily to worship God, because we have received from him both life and its accompanying benefits, so for the same cause should peoples and states do likewise. Wherefore those who wish the civil community to be free from the duty of religion clearly act not only unjustly, but foolishly and absurdly. Now that men are born by God's ordinance for civil society and union, the power of ruling is so necessary a bond for Christian society, that, when it is taken away, that society must speedily be dissolved. It follows that the same power which has produced society also produces the power of ruling. Hence we understand, that, in whose soever hands the power is, he is the minister of God. Wherefore, so far as the end and nature of human society can require it, it is the duty of every one to obey the legitimate authority in its just commands, as he would God himself; and it is in the first place repugnant to truth, that obedience is in the power of people to cast it away when they will. Likewise, that all men are equal, no one doubts if the race and common nature, if the final end proposed to each one to be obtained, if the rights and duties which flow spontaneously from that principle, are considered. But because the capacities of all are not the same, the one differs from another both in powers of body and mind; and there are very many differences of character, will, and nature: therefore nothing is so repugnant to nature as to wish to embrace all things in one category, and to press this complete equalization of men and things into the institutions of civil life. As the perfect state of body consists in the composition and joining of the different limbs together, which differ in form and in use, nevertheless, when joined together and each put in its proper place make a whole, beautiful in appearance, firm in strength, fit for action: so also in the republic of men, there is likewise an almost infinite dissimilitude of parts, which, if they are treated as if they were not the same, and each allowed to follow its own judgment, no state would be found more deformed; whereas if they, with the distinct grades of dignity, profession, and pursuits,

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properly harmonize together for the common good, they then fitly represent a well-constituted state, harmonious with nature.

"But the greatest cause of anxiety is to be apprehended from those disturbing errors which we have noticed; for the fear of God and respect for the Divine law being taken away, the authority of rulers being despised, the desire of rebellion being permitted and approved of, popular desires being allowed free rein for license, only to be restrained by the fear of punishment, there necessarily follows the disturbance, and even upsetting, of all things. This disturbance and upsetting of things, many of the communistic and socialistic societies professedly intend, and boast of doing; from whose undertakings let not the sect of Freemasons say that they are averse, because they sufficiently favor their determinations and hold their chief principles in common. But even if they do not at once, or in every place, rush to extremes in action, this is not owing to their good discipline or their good will, but rather to the Divine virtue of religion, which cannot be extinguished, and to the more sane part of men, who, rejecting the slavery of secret societies, courageously oppose their insane attempts.

"And would to God that all would judge of the root from the fruits, and would recognize the seed and first beginnings of evils which press, and dangers which are impending! We have to do with a deceitful and cunning enemy, who, servilely whispering in the ears of both peoples and rulers, has caught both by flattering opinions and seeming compliance. For, by ingratiating themselves with rulers by an affected friendship, the Freemasons have had in view the securing them as their associates and powerful helpers in oppressing Catholicism. And, in order to stimulate them the more to action, they have charged the Church in the most barefaced way with contending with rulers for the civil power and rights. Meanwhile, having sought security and acquired audacity by these acts, they have begun by gaining great influence in the ruling of the state; but really being prepared to shake the foundations of government, and to persecute

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the rulers of the state, to calumniate and even to expel them whenever they ark found to act differently from what they desire. In a somewhat similar way they are cajoled by a feigned compliance, for they prate continually of *liberty* and *public prosperity*: they pretend that it is owing to the Church and to their chief rulers that the masses are not delivered from unjust servitude and want; they have imposed upon the people, and have incited them, tempered by the thirst for revolution, to rise up against both temporal and spiritual rulers. However, in spite of all this, the expectation of good things in the future always exceeds the realization. Besides, the people, worse oppressed, are compelled to a very great extent to do without those alleviations of their miseries, which, if public affairs had been regulated according to Christian principles, they would have easily and abundantly procured. Whoever strives against the order constituted by Divine Providence, are sure to receive this punishment of their pride, that there they meet with the wretched and painful lot whence they rashly hoped to have a fortune overflowing with good things.

"But the Church, because it specially enjoins upon men obedience to God as the sovereign Ruler of all things, injuriously and falsely should be thought to either envy the civil power, or to arrogate to itself any of the rights of Rulers. Besides, what it is just to render to the civil power, that certainly, by its decision and knowledge of its office, it decrees is to be rendered. That right of ruling which comes from God Himself is a great accession of dignity to the civil power, and no small help for conciliating the obedience and good-will of citizens. She, being the friend of peace and the fosterer of concord, embraces all with maternal charity; and, being solely intent upon helping men, teaches them to join justice with clemency, ruling with equity, and laws with moderation; that the rights of no one are to be violated, that the public order and tranquillity are to be preserved, the needs of the poor are to be alleviated, publicly and privately, by all possible means. But, to use the words of St. Augustine, 'they

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therefore think, or rather wish it to be thought, that the Christian doctrine does not tend to the good of the state, because they are unwilling that the state should rest on the foundation of virtue, but rather on the impunity of vice;' to which, being the plain truth, it would be the part of civil prudence, and well for the common safety, if rulers and people would not conspire with Freemasons to subvert the Church, but rather unite with the Church to break the force of Masonic attacks. However the issue may be, in this so great and already too widely spread evil, it is our duty, venerable brethren, to apply our mind to seek for remedies. But now, since we believe the best and surest hope of remedy is to be found in the efficacy of religion, which the Freemasons hate the more because they fear it so much, therefore we think the best thing to do is to appeal to its most wholesome virtue against the common enemy. Therefore, whatever the Roman Pontiffs, our predecessors, have decreed for hindering the undertakings and attempts of the sect of the Freemasons; whatsoever they have sanctioned, either for the purpose of deterring men from, or calling back after they have entered those societies, — all these, each and every one, we hereby notify, and with our apostolic authority confirm; in which, indeed, trusting especially to the good-will of Christian people, we beg each by his own salvation that they will make it a matter of conscience not in the smallest way to depart from the previous commands of apostolic authority in this matter.

"You, venerable brethren, we beg and entreat, joining your labor with ours, strenuously to strive to extirpate this plague, which is creeping through all the veins of the state. The glory of God and the salvation of your neighbor are to be defended by you; and, in fighting in such a cause, neither courage nor fortitude will fail you. It will rest with your prudence to judge by what means especially those things which oppose and stand in the way are to be met. But since, according to the authority of our office, it is right that we should point out a likely mode of action, we therefore determine

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that the first thing to be done is to strip the Freemasons of their mask, and show them in their proper character, and that the people are to be instructed, both by word and by pastoral letters, what are the artifices employed by these societies in coaxing and alluring, and what is the gravity of their opinions and iniquity of their actions. And what often our predecessors have confirmed, let no one think it lawful for any reason to enroll himself in the sect of the Freemasons if his Catholic profession and salvation are of such worth to him as they should be. Let not their pretended virtuousness deceive anybody: for it may appear to some that the Freemasons require nothing of them which is openly contrary to religion and morality; but since the very nature and character of the sect itself is wholly vicious and flagitious, it is not lawful for any one to join them, or help them in any way.

"Then it is your duty, by the assiduity of your preaching and exhortation, to draw the masses diligently to learn the precepts of religion; to which end we greatly exhort you, that both in writing and seasonable sermons, the elements of those most sacred principles contained in Christian philosophy should be explained. To this it belongs, that the minds of men should be held by instruction, and that they should be fortified against the manifold forms of error and various incitements to vice, specially in this license of writing and unsatisfiable greed of learning. A great work, indeed, in which, however, the clergy will chiefly be of your fellow laborers and helpers, if it is, by your endeavors, thoroughly instructed in virtue of life and sound learning. But so honorable and serious a cause requires the industry of laymen to be invoked in its favor, who associate the love of religion and country with virtuousness and learning. The forces, then, of both these orders being joined together, take pains that men may know and love thoroughly the Church of God; for, the greater is the knowledge and love of her, the more marked will be the hatred and aversion to these secret societies. Wherefore, not without cause, having embraced this favorable occasion, we repeat that which we

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have made known, that we ought most diligently to propagate and foster the Third Order of St. Francis, the rule of which we have tempered a little while ago with a prudent lenity. For the nature of that society, as constituted by its founder, is simply this: to call men to imitate Jesus Christ, to love His Church, and to practise all Christian virtues. Therefore it ought to be very powerful in suppressing the contagion of these most wicked societies. May this holy society, therefore, be renewed with daily increase, whence much fruit may be expected, and especially that men's minds may be drawn to real liberty, fraternity, and equality, — not, indeed, as the Freemasons absurdly think, but such as Jesus Christ purchased for the human race, and St. Francis followed after. We call that the 'liberty of the children of God,' by which we serve neither Satan nor our lusts, those most wicked masters; that fraternity which derives its origin from God, the Creator and Father of all men; that equality, which, founded in justice and charity, does not destroy all distinctions among men, but by the very variety of life, its duties and pursuits, produces that wonderful combination and harmony which naturally tend to the profit and dignity of citizens. In the third place, there are certain institutions wisely established by our forefathers, and which in the course of time have been dropped, which may become at the present time the type and model, as it were, of similar institutions. We speak of those guilds or associations of workingmen which aim at protecting, with the guidance of religion, their worldly interests and morality. And if our ancestors, after the experience of ages, appreciated so fully the utility of such institutions, our age perhaps will value it even more highly on account of the peculiar power they afford of crushing the strength of the sects. Those who gain a bare subsistence by the labor of their hands, besides that they specially by their very state of life are most worthy of charity and aid, are also the most easily led astray by the deceits and wiles of the propagators of evil. They should, therefore, be induced all the more kindly to join worthy societies, to save themselves from being led into crime.

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For these reasons, and for the common welfare, we fervently wish to see these guilds, so suited to the times, re-established under the auspices and patronage of the bishops. We are greatly rejoiced that similar associations, and also guilds of masters, have already been founded in various parts, both aiming at the relief and aid of worthy members of the working-classes, to insure to them and their families the benefits of a titular patronage, and to supply them with the means of preserving, not only their morality, but the knowledge of religion and the love of piety. We cannot here pass over in silence one society which has given so many admirable examples, and which has deserved so well of the lower classes. We speak of the society which took the name of its father, St. Vincent de Paul. The work it has done, and the object it sets before itself, are sufficiently well known. The efforts of its members, prompted by charity, are solely directed to the relief of the poor and distressed,—a work which they have carried out with wonderful wisdom, and a modesty no less rare. But the more this society conceals the good it effects, the more is it fitted to the practice of charity and the alleviation of mankind's miseries. Fourthly, that the object of our desires may be the more easily obtained, we once more urgently commend to your fidelity and watchfulness the care of youth as the hope of human society. To its formation give your greatest care; and be sure that, however great may have been previous zeal and foresight, you can never do too much to withdraw the young generation from the schools and teachers whence there is cause to fear the pestilential breath of the sects. Among the precepts of Christian doctrine, there is one on which, urged by their bishops, parents, spiritual directors, and parish priests should lay stress. We speak of the need of warning their children or their pupils of the criminal nature of these secret societies, and, that they may thoroughly be on their guard, of letting them learn by what perfidious and varied artifices their propagators have been in the habit of using them to ensnare other men. Those who are intrusted with the duty of preparing young people for properly

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receiving the sacraments would do wisely if they induced all to make a firm resolution never to join any society without the knowledge of their parents, or without the advice of their confessor.

"We well know, however, that our common efforts to cast these pernicious seeds out of the Lord's field would not be sufficient unless the Master of the heavenly vineyard graciously deigned to help us in our endeavor. We must, therefore, implore his grace and help with an energetic and anxious zeal, commensurate with the force of the danger and with the magnitude of the necessity. Big with its previous success, the sect of the Freemasons haughtily rears its head; and no sign can be seen of any limit to its pertinacity. United to one another by a kind of guilty union, and by their secret plans, all its bondsmen reciprocally aid one another, and incite each other to the perpetration of evil. Such violent attacks should be met with an equally strenuous resistance; and all men of good-will should therefore unite, and form one vast society of action and of prayer. We therefore beseech them to stand fast, united and immovable, in their resistance to advancing power of the sects; let them also, bemoaning themselves bitterly, lift up their suppliant hands to God, and beseech from him the prosperity and growth of Christianity, the enjoyment by the Church of the needful freedom, the return of wanderers to the path of good, that error may give way to truth, and vice yield to virtue. Let us take for our protectress and interpreter the Virgin Mary, Mother of God, that she who conquered Satan from the very moment of her conception may exert her influence against these wicked sects, which are plainly the cause that is reviving, with indomitable craftiness and dissimulation, that diabolical spirit of rebellion among men. Let us seek the aid of the prince of the heavenly host, St. Michael, who cast out from heaven the angels now in hell; St. Joseph also, the spouse of the Holy Virgin, the heavenly patron of the Catholic Church; and the great Apostles Peter and Paul, the unconquered servers and defenders of the Christian faith. With their patronage, and continuance in united prayer on the part

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of all, we are confident that God will deign seasonably and graciously to succor mankind, at present exposed to so many dangers.

"As a pledge of the gifts of heaven, and in token of our affection, we lovingly bestow on you, in the Lord, venerable brethren, on the whole clergy and faithful committed to your care, the apostolic benediction."

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CHAPTER XXVIII.

THE YEAR 1885.

THE year 1885 opened with the conferring of the pallium, Jan. 4, on Archbishop Ryan, and Jan. 25, on Archbishop Leray, the former of Philadelphia, and the latter of New Orleans. On the 1st of February, his Holiness addressed a letter to the Emperor of China in regard to the protection of Catholic missions in that country, where, unfortunately, new massacres are reported as these lines are being written. On the 11th of February, the death of Edward Cardinal McCabe, Archbishop of Dublin, occurred, and gave rise to that period of uncertainty which ended by the appointment of Rev. Dr. William Walsh of Maynooth as his successor, — an act, which, all circumstances surrounding it considered, proved more than any thing else how warmly Pope Leo sympathized with the national aspirations of the Irish people. On the 10th of March, the reply of the North-German bishops to the congratulatory address sent them by the Fathers of the Baltimore Council was published. Later on, an address of the same sort

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was received by Cardinal Gibbons from the Australasian prelates who met in plenary council; but, as their address did not reach this country till 1886, it will be given under the account of that year. On the 21st of May, the Holy Father sent his blessing to the Young Men's Catholic Union in session at Newark, N.J.; and on the 8th of June he appointed Cardinal Bartolini protector of the Society of St. Cecilia for liturgical chant, instituted in the United States. Great indignation was felt by the appearance, about this time, of an infamous article in the "New-York Times," charging Pope Leo with having instigated the Riel rebellion in Manitoba, — an occurrence with which he had nothing whatever to do, even in the most remote manner, as everybody, of course, understands. On the 10th of July he instituted the new diocese of Nicolet in the Quebec province, naming Right Rev. Dr. Gravel its first ordinary. On the 27th of the same month, the death of Cardinal Lorenzo Nina was announced; and on the same day his Holiness created Archbishops Patrick F. Moran (Sydney, N.S.W.), Paul Melchers (Cologne), Alphonsus Capecelatro (Capua), Battaglini (Bologna), and Schiffiani (Nyssa), together with Monsignor Charles Cristofori, cardinals. On the 20th of August, he issued a decree renewing the devotion in October of the Holy Rosary; and finally, on the 26th of December, he issued the famous encyclical concerning the Christian constitution of states,

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the full text of which will be found farther on in this volume.

The most memorable event of this year for American Catholics was the death, on Oct. 10, of John Cardinal McCloskey, the beloved Archbishop of New York, and the first American cardinal. His funeral, which took place in St. Patrick's Cathedral, New York, was the grandest event of its kind ever witnessed in this country. From all over the country, prelates and priests, together with distinguished laymen, flocked to attend the ceremonies; and the civic authorities vied with each other to do honor to the dead prelate. President Cleveland sent his regrets, as also did the Governor of New-York State; while Leo XIII. cabled his apostolic benediction to the dying cardinal, and that grace was imparted to him before his demise. Requiem Masses for the prelate's repose were sung all over the country; in Rome, particularly in his titular Church of Sancta Maria Supra Minervam; and one was also sung on the 30th of October, in the Church of the Madeleine at Paris. By virtue of his appointment, which carried with it the right of succession, Archbishop Corrigan, of whom a sketch has already been given, succeeded to the archdiocese over which the cardinal had so ably presided so many years.

The Papal policy was steadily winning its way these days in various portions of Europe, but in no place

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more remarkably than in Prussia, where, thanks to the fortitude and constancy of the German Catholics, who were so ably represented in the Reichstag, the Falk Laws and the Kulturkampf were gradually being banished from the empire. As space may not allow of another return to the question, the following excellent article on the situation in Prussia, from the "London Tablet," is here appended:—

"The late speeches of Prince Bismarck, in both Houses of the Diet, have been splendidly vindicated. He can now appeal to facts as the strongest justification of his confidence in the uprightness and good faith of Leo XIII., and his love of peace. Even the most hesitating and suspicious opponents of 'concessions,' if they are honest, must be propitiated by the straightforward and friendly loyalty of Rome. It will be remembered, that early in April, when the Holy Father was satisfied that the Prussian Government was sincere in the proposals for relief embodied in the bill then before the legislature, and was willing to accept the amendments and additions submitted by the Bishop of Fulda, the bishops were then authorized to comply *ad interim* with the *Anzeigepflicht*, and notify the governors of provinces of the appointments which they proposed making to parishes then actually vacant. Cardinal Jacobini further stated, that whenever the Government would bring forward a measure for the complete revision of the May Laws, the Holy Father would be willing to authorize the bishops to continue this conduct indefinitely. A short time afterwards the cardinal informed the Prussian envoy to the Holy See, Dr. von Schlozer, that the Pope would not require the actual introduction of a bill into the Diet, but would be satisfied with the passage of the relief bill then before the Legislature, and a formal declaration on the part of the government of its intention to a thorough revision of the objectionable enactments.

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"These conditions were fulfilled by Prussia. Prince Bismarck, as the head of the ministry, announced, that, when the bill then under consideration was disposed of, the Government would carefully examine the entire subject of what remained of the May legislation, and would come to an understanding with the Pope; after which, and not otherwise, they would come forward with such proposals for a thorough revision of those exceptional enactments that would, they hoped, completely satisfy the Catholics of Prussia.

"The bill, as we know, passed without a single change, and by an overwhelming majority; and on May 21 it was solemnly promulgated in the 'Official Gazette,' and became law. This proceeding, we may assume, was officially communicated to the Vatican; for, on June 1, Cardinal Jacobini informed Dr. von Schlozer that the *Anzeigepflicht* would henceforward be regularly fulfilled, — or, in other words, that the Prussian bishops would regularly notify the provincial authorities of all appointments to parishes or similar ecclesiastical positions which they propose to make. Both the Curia and the Prussian chancellor seem to have had before their eyes the maxim that *bis dat qui cito dat.* Prince Bismarck insisted, that, in dealing with such a man as Leo XIII., confidence and meeting him half way was the best diplomacy. The Holy Father seems to have resolved that he shall not be surpassed in generosity and in ready willingness. The result is, that the most of the leading newspapers in Germany note, with the most lively satisfaction, the position in which things are, and declare that it would be absurd to hesitate to do all that is necessary to restore complete harmony between the Prussian State and the Catholic Church. But here one or two points call for observation. The currents of public opinion in Germany, on most matters, as among ourselves, are subject to many and different influences, and do not by any means follow consistent courses. Not all the opponents of the May Laws are friends of the Catholic Church. Not even Prince Bismarck admits that his change of policy is suggested purely by considerations of expediency, by conviction that

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the plan hitherto followed must end in failure. Many politicians in Germany rejoice at the discomfiture of the Iron Chancellor, but are not unreservedly pleased that this should be a victory for the Church. Genuine Protestants cannot in Germany, any more than in England, claim an exclusive monopoly of dislike to Catholicity. Hence we find among those who rejoice at the close of the persecution men who argue that the concession of principle has been made by the Pope rather than by the State. If the *Anzeigepflicht* is to be henceforward fulfilled in consequence of an arrangement between the Curia and the Prussian Government, it must be, they say, according to the conditions and with the consequences laid down by the law which created it; that is, the law of May 11, 1873. Now, this law empowers the provincial governors to object to any proposed appointment, either because the person proposed (1) does not possess the legal qualifications, (2) has acted contrary to the laws of the state or legal ordinances of the ministers, or (3) is a person likely to disturb public order. This was an elastic provision, under which any priest who was not a *persona grata* in the eyes of the provincial authorities could be absolutely excluded from any office. And what honest priest could be a *persona grata* in the old days when he must live in constant antagonism to the laws of the State, or to his conscience and his duties to the Church? The strongest condemnation was therefore employed against the *Anzeigepflicht*, as an exorbitant pretension striking at fundamental principles; and yet now the Pope allows this very thing to be freely practised which was formerly denounced as impossible. Similarly, it is contended that this concession must bring with it the other legal consequences which Pius IX. declared to be contrary to the rights and constitution of the Church, involving the interference of the civil authorities in the appointment of parish priests, and even making such appointments elective and independent of episcopal sanction. But is not this not merely sophistical, but even ridiculous, reasoning? Leo XIII. has proved over and over again that he is not the person who will ever

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consent to any 'transaction' in regard to the essential rights of the Church. *Prima facie*, then, it is quite certain, that, whatever arrangement has been made, there has been no sacrifice of those rights. The Prussian Government has willingly published the fact that the Pope has sanctioned the *Anzeigepflicht*, for this was so far a justification of the policy of the Government. The publication of the details of the arrangement was not necessary, and could only lead to criticism and controversy that might be mischievous. But is it not most misleading to say that the *Anzeigepflicht* is the same to-day as it was when created by the law of May 11, 1873? What was at that time and subsequently so vehemently objected to, was not so much the communication beforehand to the civil authorities of proposed ecclesiastical appointments, although it was not then in keeping with the existing Concordat to impose such an obligation on the bishops merely by a law of the state, without the concurrence of the Holy See: the fundamental ground of objection was the whole network of circumstances and consequences involved in the new enactment.

"If the bishop and the provincial governor were not agreed about any appointment, the decision fell to the 'Ecclesiastical Court,' a schismatical tribunal of which some nominal Catholic lawyers were not ashamed to form a part, but with which no bishop or priest could have any thing to do. This court has ceased to exist. Then what was the use of 'communicating any proposed appointment'? The first thing a priest appointed by law was required to do was to take an oath to observe all the laws and ordinances of the Kingdom of Prussia. Some of these laws were palpably unjust and immoral, as that forbidding, under penalties, any priest outside of his own diocese to give the last sacraments to a dying man, or to baptize a dying child. Others notoriously struck at the framework of Church discipline and authority. But the obligation to make such a declaration has been suspended under the various relief laws, and must be repealed at last. The 'legal qualification' of having been educated in

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a German university has been repealed. Nothing remains, even under the strict letter of the law of May 11, but the right of the provincial governor to object to a person as being 'likely to disturb public order.' But, in the first place, it is certain that no such objection would now be likely to be made, because the bishops would certainly not propose to appoint an agitator or brawler in the political sense; and disobedience to the May laws, which have no longer any legal and binding force, cannot, even by the most rabid anti-Catholic, any longer be regarded as a disturbance of public order. In the second place, any differences of opinion between the bishop and the governor will henceforward be reserved to the minister of worship for settlement; and it is not difficult to see that an amicable arrangement of the difficulty must be the result.

"In the same way, the right of the governor to fill up a vacancy within a year must now be regarded under the altered circumstances. The truth is, that the aim and scope of the *Anzeigepflicht* disappeared when the right of exercising ecclesiastical discipline over her ministers was restored to the Church, together with the right of educating and training them. As Prince Bismarck forcibly put it, a priest is only a soldier, a volunteer enlisted in the great army of the Church, the supreme command of which rests on the Pope. Why, then, should the State interfere to break down a discipline and weaken an authority to which the priest has voluntarily submitted himself? That the State may wish to be informed officially who the persons are that are to fill positions of influence as parish priests, and between whom and the State many relations *de facto* exist, seems natural. And this, we may be sure, was the view taken in Rome: as this view, on the other hand, limits the extent and conditions under which it will be found, the fulfilment of the *Anzeigepflicht* has been allowed. It is a concession which is one other guaranty of the sincerity of both sides, and a pledge that the last hinderances to a final settlement are now very near removal."

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CHAPTER XXIX.

THE PRESENT PONTIFICAL YEAR.

THE present year of our Holy Father's Pontificate will compare favorably with any of its predecessors. Although there have been rumors now and then that his health was failing him, Leo XIII. manages to show himself the same indefatigable Pontiff that he has been since he first ascended the Papal throne. Without doubt the long confinement which he has endured in the Vatican, together with the tremendous amount of labor which he accomplishes, has told on his Holiness' strength; for since the insult to the remains of the saintly Pius IX., detailed in a preceding chapter, the Holy Father has remained in closer confinement in the Vatican than he probably would have done if this outrage had not convinced him that neither his person nor the dignity of his office was secure from insult from the infidel rabble who have usurped and still hold the Eternal City. Early in the year, his Holiness, desirous of providing by exceptional means of religious piety for the peculiar nature of the times, decided to grant an extraordinary jubi-

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lee ; and he expressed his wish to put this grace under the patronage of the Blessed Virgin Mary. The encyclical in which this extraordinary jubilee was announced ran as follows : —

"POPE LEO XIII.

"*To Our Venerable Brethren, the Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries of Places having Grace and Communion with the Apostolic See.*

"VENERABLE BRETHREN, — Health and apostolic benediction.

"What we have twice already by Apostolic authority decreed, — that an extraordinary year of jubilee should be observed in the whole Christian world, opening for general welfare those heavenly treasures which it is in our power to dispense, — we are pleased to decree likewise, with God's blessing, for the coming year. The usefulness of this action you, venerable brethren, cannot fail to understand, well aware as you are of the moral condition of our times ; but there is a special reason rendering this design more seasonable perhaps than on other occasions. For, having in a previous encyclical taught how much it is to the interest of states that they should conform more closely to Christian truth and a Christian character, it can readily be understood how suitable to this very purpose of ours it is to use what means we can to urge men to, or recall them to, the practice of Christian virtues. For the state is what the morals of the people make it ; and as the goodness of a ship or a building depends on the goodness of its parts, and their proper union, each in its own place, similarly the course of government cannot be rightful or free from obstacles unless the citizens lead righteous lives. Civil discipline, and all those things in which public action consists, originate and perish through individuals : they impress on these things the stamp of their opinions and their morals. In order, therefore, that minds

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may be thoroughly imbued with those precepts of ours, and, above all, that the daily life of the individual be ruled accordingly, efforts must be made to the end that each one shall apply himself to the attainment of Christian wisdom, and also of Christian action, not less publicly than privately.

"And in this matter efforts must be increased in proportion to the greater number of dangers that threaten on every side. For the great virtues of our fathers have declined in no small part. Passions that have of themselves very great force have, through license, striven to still greater; unsound opinions, entirely unrestrained, or insufficiently restrained, are becoming daily more wide-spread; among those who hold correct sentiments, there are many who, deterred by an unreasonable shame, do not dare to profess freely what they believe, and much less to carry it out; most wretched examples have exercised an influence on popular morals here and there; sinful societies, which we ourselves have already designated, that are most proficient in criminal artifices, strive to impose on the people, and to withdraw and alienate as many as possible from God, from sacred duties, from Christian faith.

"Under the pressure of so many evils, whose very length of duration makes them greater, we must not omit any thing that affords any hope of relief. With this design, and this hope, we are about to proclaim a sacred jubilee; admonishing and exhorting all who have their salvation at heart to collect themselves for a little while, and turn to better things their thoughts that now are sunken in the earth. And this will be salutary not only to private persons, but to the whole commonwealth; for the reason that as much as any person singly advances in perfection of mind, so much of an increase of virtue will be given to public life and morals.

"But the desired result depends, as you see, venerable brethren, in great measure on your work and diligence, since the people must be suitably and carefully prepared, in order that they may receive the fruits intended. It will pertain, therefore, to your charity and

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wisdom, to give to priests selected for the purpose the charge of instructing the people by pious discourses suited to common capacity, and especially of exhorting to penance, which is, according to St. Augustine, 'The daily punishment of the good and humble of the faithful, in which we strike our breasts, saying, Forgive us our trespasses' (Epist. 108). Not without reason, we mention, in the first place, penance, and, what is a part of it, the voluntary chastisement of the body. For you know the custom of the world: it is the choice of many to lead a life of effeminacy,—to do nothing demanding fortitude and true courage. They fall into much other wretchedness; and often fashion reasons why they should not obey the salutary laws of the Church, thinking that a greater burden has been imposed on them than can be borne, when they are commanded to abstain from a certain kind of food, or to observe a fast on a few days of the year. Enervated by such mode of life, it is not to be wondered at that they, by degrees, give themselves up entirely to passions that call for greater indulgence still. It is proper, therefore, to recall to temperance those who have fallen into or are inclined to effeminacy; and, for this reason, those who are to address the people must carefully and minutely teach them, what is a command not only of the law of the gospel, but of natural reason as well, that every one ought to exercise self-control and hold his passions in subjection; that sins are not expiated except by penance. And that this virtue may be of enduring character, it will not be an unsuitable provision to place it, as it were, in the trust and keeping of an institution having a permanent character. You readily understand, venerable brethren, to what we refer; namely, to your perseverance—each in his own diocese—in protecting and extending the Third, or *secular*, Order of St. Francis. Surely, to preserve and foster the spirit of penance among Christians, there will be great aid in the examples and favor of the Patriarch Francis of Assisi, who, to the greatest innocence of life, joined a studious chastisement of himself, so that he seemed to bear the image of Jesus Christ crucified not less in his life and cus-

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toms than in the signs that were divinely impressed upon him. The laws of that Order, which have been by us suitably tempered, are very easily observed. Their importance to Christian virtue is by no means slight.

"Secondly, in so great private and public needs, since the whole hope of salvation lies in the favor and keeping of our Heavenly Father, we greatly wish the revival of a constant and confiding habit of prayer. In every great crisis of the Christian commonwealth, whenever it happened to the Church to be pressed by external or internal dangers, our ancestors raising suppliant eyes to Heaven have signally taught in what way and from whence were to be sought strong virtue and suitable aid. Minds were thoroughly imbued with those precepts of Jesus Christ, 'Ask, and it shall be given you;' (Matt. vii. 7); 'We ought always to pray, and fail not' (Luke xviii. 1). Consonant with this is the voice of the apostles, 'Pray without ceasing' (1 Thess. v. 17); 'I desire, therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men' (1 Tim. ii. 1). On this point John Chrysostom has left us, with not less acuteness than truth, the following comparison: As to man, when he comes naked and needing every thing in the world, nature has given hands by the aid of which to procure what is necessary for life, so in those things that are above nature, since of himself he can do nothing, God has bestowed on him the faculty of prayer, by the wise use of which he may easily obtain all that is required for salvation. And in these matters let all of you determine, venerable brethren, how pleasing and satisfactory to us is the care you have, with our initiative, taken to promote the devotion of the Holy Rosary, especially in these recent years. Nor can we pass over in silence the general piety awakened in the people nearly everywhere in that matter: nevertheless, the greatest care is to be taken, that this devotion be made still more ardent and lasting. If we continue to urge this, as we have more than once done already, none of you will be surprised; understanding, as you

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do, of how much moment it is that the practice of the rosary of Mary should flourish among Christians, and knowing well, as you do, that it is a very beautiful form and part of that very spirit of prayer of which we speak, and that it is suitable to the times, easily practised, and of most abundant usefulness.

"But since the first and chief fruit of a jubilee, as we have above pointed out, ought to be amendment of life and an increase of virtue, we consider especially necessary the avoidance of that evil which we have not failed to designate in previous encyclical letters. We mean the internal and nearly domestic dissensions of some of our own, which dissolve, or certainly relax, the bond of charity, with an almost inexpressible harm. We have here mentioned this matter again to you, venerable brethren, guardians of ecclesiastical discipline and mutual charity, because we wish your watchfulness and authority continually applied to the abolition of this grave disadvantage. Admonishing, exhorting, reproving, work to the end, that all be "solicitous to preserve unity of the spirit in the bond of peace," and that those may return to duty who are the cause of dissension; keeping in mind in every step of life, that the only-begotten Son of God, at the very approach of his supreme agonies, sought nothing more ardently from his Father than that those should love one another who believed or were to believe in him, — 'that they all may be one; as thou, Father, in me, and I in thee, that they also may be one in us' (John xvii. 21).

"Therefore trusting in the mercy of Almighty God, and the authority of the blessed Apostles Peter and Paul, of that power of binding and loosing which the Lord has conferred on us though unworthy, we grant to each and every one of the faithful, of both sexes, a plenary indulgence according to the manner of a general jubilee, on the condition and law that within the space of the next year, 1886, they shall do the things that are written farther on.

"All those residing in Rome, or visiting the city, shall go twice to the Lateran, Vatican, and Liberian Basilicas, and shall therein for

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a while pour out pious prayers for the prosperity and exaltation of the Catholic Church and the Apostolic See, for the extirpation of heresies and the conversion of all the erring, for concord of Christian princes, and the peace and unity of the whole people of the faith, according to our intention. They shall fast, using only fasting food (*cibis esurialibus*), two days outside of those comprehended in the Lenten indult, and outside of other days consecrated by precept of the Church to a similar strict fast; besides, they shall, having rightly confessed their sins, receive the Holy Sacrament of the Eucharist, and shall according to their means, using the advice of the confessor, make an offering to some pious work pertaining to the propagation and increase of the Catholic faith. Let it be free to every one to choose what pious work he may prefer. We think it well, however, to designate two specially, on which beneficence will be well bestowed, both, in many places, needing resources and aid, both fruitful to the State not less than the Church; namely, *private schools for children, and clerical seminaries.*

"All others, living anywhere outside of the city, shall go *twice* to three churches to be designated by you, venerable brethren, or your vicars or officials, or with your or their mandate by those exercising care of souls; if there are but two churches in the place, *three times;* if but one, *six times,* — all within the above-mentioned time; they must perform also the other works mentioned. This indulgence we wish also applicable by way of suffrage to the souls that have departed from this life, united to God by charity. We also grant power to you to reduce the number of these visits, according to prudent judgment, for chapters and congregations, whether secular or regular, sodalities, confraternities, universities, and any other bodies, visiting in procession the churches mentioned.

"We grant that those on sea, and travellers when they return to their residences, or to any other certain stopping-place, visiting *six times* the principal church or a parochial church, and performing the other works above prescribed, may gain the same indulgence. To

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regulars, of both sexes, also those living perpetually in the cloister, and to all other persons, whether lay or ecclesiastic, who by imprisonment, infirmity, or any other just cause, are prevented from doing the above works, or some of them, we grant that a confessor may commute them into other works of piety; the power being also given of dispensing, as to communion in the case of children not yet admitted to first communion. Moreover, to each and every one of the faithful, whether laymen or ecclesiastics, secular and regular, of whatsoever order and institute, even those to be specially named, we grant the faculty of choosing any confessor, secular or regular, among those actually approved; which faculty may be used also by religious novices and other women living within the cloister, provided the confessor be one approved for religious. We also give to confessors, on this occasion, and during the time of this jubilee only, all those faculties which we bestowed in our Letters Apostolic *Pontifices maximi*, dated Feb. 15, 1879, all those things excepted which are excepted in the same letters.

"For the rest, let all take care to obtain merit with the great Mother of God by special homage and devotion during this time. For we wish this sacred jubilee to be under the patronage of the Holy Virgin of the *rosary;* and with her aid we trust that there shall be not a few whose souls shall obtain remission of sin and expiation, and be by faith, piety, justice, renewed not only to hope of eternal salvation, but also to presage of a more peaceful age.

"Auspicious of these heavenly benefits, and in witness of our paternal benevolence, we affectionately in the Lord impart to you, and the clergy and people intrusted to your fidelity and vigilance, the apostolic benediction."

Another notable act of the present Pontifical year was the successful mediation which, at the request of both Spain and Germany, the Holy Father made in

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the matter of the Caroline Island disputes. It is hardly necessary to refer to the causes which led to this dispute, as they are of such recent happening that everybody who reads the newspapers is fully aware of them. Suffice it to say, that Germany's seizure of one of the Caroline Islands threatened to embroil her in a war with Spain, which country claimed the islands; but the happy mediation of Pope Leo averted such a calamity, and his decision satisfied both Berlin and Madrid.

When it was first announced in Continental journals, that Bismarck had proposed the Pope as mediator between Germany and Spain, the idea was scouted as ridiculous. Yet it proved to be true. No greater tribute could be paid to Leo XIII. than that the empire which, *par excellence*, represents material force, should ask the services of a dethroned monarch, the head of a spiritual kingdom. The fact speaks volumes in favor of the present Pope's talents, wisdom, and conciliatory spirit. There is not a crowned head in Europe whose decision or judgment carries the same weight. The infidel and revolutionary papers of Europe would have laughed to scorn, a year or two ago, the choice by Germany and Spain of the Holy Father as mediator in the Caroline-Islands dispute. The imprisoned chief of Christendom, living as he does in the city of the invader and despoiler, has not lost one shred of his vast influence over the

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two hemispheres. In an age when might generally suppresses right, that which is, humanly speaking, weakest, survives victoriously. The Papal mediation is no whim of Prince Bismarck or of King Alphonso's government. Column after column has been written upon the subject in its general bearings, and many European statesmen believe that the great mission of temporal peace is to come from the Vatican. To Catholics, the remembrance that humanity can have no greater friend and benefactor than the Church, carries more weight than all the combinations of diplomacy. If any thing were wanted to show the efficacy of the arrangement, it would be supplied by the remarks of the foreign revolutionary press. Finding that a conspiracy of silence is impossible, they, one and all, try to discover a danger in the fact. The principle of the arbitration of the Pope has been revived. One print goes so far as to say that the German chancellor has restored the temporal power by implication. Whatever may be the motive of Prince Bismarck, his action will be commended by the Catholics of the universe, because it is a public testimony to the fact, that, even in the eyes of its most potent and most persistent adversary, the Holy See is still recognized as an immense force in the world; and it will be a consolation to Leo XIII., in the midst of his tribulations, that, at this portion of the nineteenth century, he has been requested to

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exercise, as his distant predecessors exercised, one of the prerogatives attaching to the exalted position of the Vicar of the Prince of peace, — the office of the arbitrator of the nations.

The Papacy, which revolutionary journals said was dead, is living and vigorous; and, as the "Corriere de Torino" says, "An aureole of justice and wisdom shines around it. The fact is so much the more remarkable, as the Pope has not at all sought this mediation, but it has been offered to him by both nations. It is a homage rendered by material force to moral supremacy; modern diplomacy recognizes the spirit of justice and wisdom of the great Pope who governs the Church." The "Echo" of Bergamo remarks that this news of the mediation suffices to demonstrate in what esteem the Sovereign Pontiff is held in Europe. At the present day the Papacy is once more the only institution which maintains, in a high degree, the glory of Italy. A commission of seven cardinals has been chosen by the Pope to examine the facts and weigh the reasons in this important case. The judgment, it is plain, whatever it may be, will be founded upon truth and right; and if either of the disputants should act contrary to this judgment, and despise the decision of the Pope, it is certain that such a one will be condemned by the public opinion and good sense of the world. The cardinals chosen for this commission are their Emi-

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nences Ludovico Jacobini, Secretary of State; Carlo Laurenzi, Wladimir Czaki, Micceslao Ledochouski, Angelo Bianchi, Lucido Parocchi, and Raffaelo Monaca La Valletta. They are all men of great learning, and have had, each in his own special way, vast experience in political and ecclesiastical questions. The secretary of the commission is Monsignor Mocenni, Substitute of the Cardinal Secretary of State. On the evening of the 28th of September, the Spanish Government despatched to Rome the documents, which, in its opinion, demonstrate the rights of Spain over the Caroline Islands. On the morning of that day, the Holy Father received in audience the Prussian minister to the Holy See, Baron von Schloezer.

In a letter to the Paris "Univers," M. de Brassier St. Simon reminds his readers that the high tribute just paid by Prince Bismarck to the Holy See in referring the Carolines dispute to the mediation of Leo XIII., was anticipated by another great Protestant minister in the sixteenth century. Sully, in his Memoirs, treating of the grand political scheme of Henry IV. for a re-constitution of Europe, "reserves to the Pope the honor of serving as mediator between Christian princes,—an office for which it cannot be denied that the Court of Rome is by its wisdom the most suitable of all." Thus, adds M. de Brassier St. Simon, "at an interval of nearly three centuries, the two most eminent statesmen, as it would appear, that

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Protestantism has produced, agree in attributing to the Pope the august mission of acting as mediator between Christian princes. This comparison appears to be instructive."

We give the text of the Sovereign Pontiff's proposal of arbitration between Germany and Spain: so that it may be seen at a glance how closely the protocol followed its suggestions, merely amplifying, in a technical and explicit sense, the scheme of his Holiness: —

PROPOSAL OF HIS HOLINESS LEO XIII.,

Mediator in the Question of the Archipelago of the Carolines and the Palaos, pending between Spain and Germany.

The discovery made by Spain, in the sixteenth century, of the islands forming the archipelago of the Carolines and the Palaos, and the series of acts accomplished in these same islands by the Spanish Government for the benefit of the natives, have created, in the conviction of the said government and of the nation, a title of sovereignty, founded upon the principles of international law which are quoted and obeyed in our days in similar cases.

And, in fact, when we consider the sum of the above-mentioned acts, the authenticity of which is confirmed by various documents in the archives of Propaganda, we cannot mistake the beneficent course of Spain in regard to these islanders. It is, moreover, to be observed that no other government has exercised a like action towards them. This explains what must be kept in mind, — the constant tradition and conviction of the Spanish people in respect to that sovereignty, — a tradition and a conviction which were manifested two months ago, with an ardor and an animosity capable of compromising for an instant the internal peace of two friendly governments and their mutual relations.

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On the other hand, Germany, as well as England, declared expressly in 1875 to the Spanish Government, that she did not recognize the sovereignty of Spain over these islands. The Imperial Government holds that it is the effectual occupation of a territory which constitutes the origin of the right of sovereignty over it, and that such occupation has never been realized by Spain in the case of the Carolines. It has acted in conformity with that principle in the Island of Yap; and in this the mediator is happy to recognize, as the Spanish Government has also done, the loyalty of the Imperial Government.

In consequence, and in order that this divergence of views between the two States may be no obstacle to an honorable arrangement, the mediator, having weighed all things, proposes that the new arrangement should adopt the formulas of the protocol relating to the Archipelago of Jolo, signed at Madrid on the 7th of March last, by the representatives of Great Britain, of Germany, and of Spain; and that the following points be observed: —

1. Affirmation of the sovereignty of Spain over the Carolines and the Palaos.

2. The Spanish Government, in order to render this sovereignty effectual, undertakes to establish as quickly as possible, in the archipelago in question, a regular administration, with a sufficient force to guarantee order and the rights acquired.

3. Spain offers to Germany full and entire liberty of commerce, of navigation, and of fishery within the islands, as also the right of establishing a naval and a coaling station.

4. Spain also assures to Germany the liberty of plantation within the islands, and of the foundation of agricultural establishments upon the same footing as that of undertakings by Spanish subjects.

L. CARDINAL JACOBINI,
Secretary of State to his Holiness.

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PRINCE BISMARCK TO THE POPE.

SIRE, — The gracious letter with which your Holiness has honored me, and the high decoration accompanying it, gave me great pleasure; and I beg your Holiness to deign to receive the expression of my profound gratitude. Any mark of approbation connected with a work of peace in which it has been given me to co-operate is the more precious to me because of the high satisfaction it causes his Majesty my august master. Your Holiness says in your letter that nothing is more in harmony with the spirit and nature of the Roman Pontificate than the practice of works of peace.

That is the very thought by which I was guided in begging your Holiness to accept the noble employment of arbiter in the difference pending between Germany and Spain, and in proposing to the Spanish Government to abide by your Holiness's decision. The consideration of the fact that the two nations do not stand in the same position towards the Church which venerates in your Holiness her supreme chief, never weakened my firm confidence in the elevation of your Holiness's views, which assured me of the most perfect impartiality of your verdict. The nature of Germany's relations with Spain is such that the peace which reigns between these two countries is not menaced by any permanent divergence of interests, by rancors arising from the past, or by rivalry inherent in their geographic situation. Their habitually good relations could only be troubled by fortuitous causes or misunderstandings.

There is, therefore, every reason to hope that your Holiness's pacific action will have lasting effects; and first among these, I count the grateful recollection the two parties will retain of their august mediator.

For my own part, I shall gladly avail myself of every occasion which the fulfilment of my duties towards my master and my country may furnish me to testify to your Holiness my lively gratitude and my very humble devotion.

VON BISMARCK.

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Among the many decorations resulting from the happy settlement of the Carolines question, was the gift of the decoration of the Order of Christ, sent by the Pope to Señor Canovas del Castello. The same order was conferred upon Bismarck and the German Emperor; and his Holiness also gave to Prince Bismarck the ancient Portuguese Order of Christ, which was founded by King Denis of Portugal in 1317, and adopted by King John XXII. three years later. The decoration, which is only conferred upon the most distinguished and exalted persons, was accompanied by an autograph letter from his Holiness.

The Prussian chancellor evidently prized his Papal decorations; for early in May it was reported from Berlin, that he gave one of his parliamentary dinners to several members of the Prussian Upper Chamber, to which has been presented the new May Law Amendment Act. His guests included Bishop Kopp, who appeared in his robes of office, while the Prince himself wore the star of the Papal Order of Christ. Of the donor of this distinction, the Chancellor spoke in the most appreciative and flattering terms. Leo XIII., he remarked, was one of the most acute and enlightened statesmen of our time, who had been quick to perceive the advantages accruing to Europe from the existence in its centre, in the present condition of the world, of a conservative and well-ordered state like Germany.

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And still more recently the chancellor declared in the Prussian Diet, that the time had arrived to abolish the penal laws enacted against the Catholics of Germany. He was persuaded that no loss of dignity would result to Emperor William in attempting to meet the wishes of his Catholic subjects. The prime minister also declared his preference to treat directly with the Pope, because he "had found the Pope better disposed toward Germany" than the majority in the Reichstag. Bismarck is finding out lots of things lately, — among other things, that the Catholic Church is pre-eminently conservative, and the best promoter, as well as defender, of law and order; while the German minister of public worship has written to the president of the Prussian House of Commons, to the effect that he had formally notified the Roman Curia of the intention of the Government to abrogate the principal provisions of the May Laws. A reply had been received from the Holy See, through Cardinal Jacobini, acknowledging the friendly dispositions of the Government, and promising that measures should immediately be taken to meet the new situation. His Eminence also expressed the great satisfaction felt by the Holy See at the near prospect of the re-establishment of religious peace in the German Empire.

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CHAPTER XXX.

THE ENCYCLICAL CONCERNING THE CHRISTIAN CONSTITUTION OF STATES.

IN the acts of this present Pontifical year, may also be included the remarkable encyclical concerning the Christian Constitution of States, the text of which is here given.

"The work of a merciful God, the Church looks essentially, and from the very nature of her being, to the salvation of souls and the winning for them of happiness in heaven: nevertheless, she also secures, even in this world, advantages so many and so great that she could not do more, even if she had been founded primarily and specially to secure prosperity in this life which is worked out upon earth. In truth, wherever the Church has set her foot, she has at once changed the aspect of affairs, colored the manners of the people as with new virtues and a refinement unknown before: as many people as have accepted this have been distinguished for their gentleness, their justice, and the glory of their deeds. But the accusation is an old one, and not of recent date, that the Church is incompatible with the welfare of the commonwealth, and incapable of contributing to those things, whether useful or ornamental, which, naturally and of its own will, every rightly constituted state eagerly strives for. We know that on this ground, in the very beginnings of the Church, the Christians, from the same perversity of view, were

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persecuted, and constantly held up to hatred and contempt, so that they were styled the enemies of the empire. And at that time it was generally popular to attribute to Christianity the responsibility for the evils beneath which the state was beaten down; when in reality, God, the avenger of crimes, was requiring a just punishment from the guilty. The wickedness of this calumny, not without cause, fired the genius and sharpened the pen of Augustine; who, especially in his *Civitate Dei*, set forth so clearly the efficacy of Christian wisdom, and the way in which it is bound up with the well-being of states, that he seems not only to have pleaded the cause of the Christians of his own time, but to have triumphantly refuted these false charges for all time. But this unhappy inclination to complaints and false accusations was not laid to rest, and many have thought well to seek a system of civil life elsewhere than in the doctrines which the Church approves. And now in these latter times a new law, as they call it, has begun to prevail, which they describe as the outcome of a world now fully developed, and born of a growing liberty. But although many hazardous schemes have been propounded by many, it is clear that never has any better method been found for establishing and ruling the state than that which is the natural result of the teaching of the gospel. We deem it, therefore, of the greatest moment, and especially suitable to our apostolic function, to compare with Christian doctrine the new opinions concerning the state; by which method we trust that, truth being thus presented, the causes of error and doubt will be removed, so that each may easily see, by those supreme commandments for living, what things he ought to follow, and whom he ought to obey.

"It is not a very difficult matter to set forth what form and appearance the state should have if Christian philosophy governed the commonwealth. By nature it is implanted in man, that he should live in civil society; for, since he cannot attain in solitude the necessary means of civilized life, it is a Divine provision that he comes into existence adapted for taking part in the union and assembling

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of men, both in the family and in the state, which alone can supply adequate facilities for *the perfecting of life.* But since no society can hold together unless some person is over all, impelling individuals by efficient and similar motives to pursue the common advantage, it is brought about that authority whereby it may be ruled is indispensable to a civilized community; which authority, as well as society, can have no other source than nature, and consequently God Himself. And thence it follows, that by its very nature there can be no public power except from God alone. For God alone is the most true and supreme Lord of the world, whom necessarily all things, whatever they be, must be subservient to and obey, so that whoever possess the right of governing can receive that from no other source than from that supreme Chief of all, God. '*There is no power except from God*' (Rom. xiii. 1). But the right of ruling is not necessarily conjoined with any special form of commonwealth, but may rightly assume this or that form, provided that it promotes utility and the common good. But, whatever be the kind of commonwealth, rulers ought to keep in view God, the Supreme Governor of the world, and to set Him before themselves as an example and a law in the administration of the state. For as God, in things which are and which are seen, has produced secondary causes wherein the Divine nature and course of action can be perceived, and which conduce to that end to which the universal course of the world is directed, so in civil society he has willed that there should be a government which should be carried on by men who should reflect towards mankind an image, as it were, of Divine power and Divine providence. The rule of the government, therefore, should be just, and not that of a master, but rather that of a father; because the power of God over men is most just, and allied with a father's goodness. Moreover, it is to be carried on with a view to the advantage of the citizens, because they who are over others are over them for this cause alone, that they may see to the interests of the state. And in no way is it to be allowed, that the civil authority should be sub-

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servient merely to the advantage of one or of a few, since it was established for the common good of all. But if they who are over the state should lapse into unjust rule, if they should err through arrogance or pride, if their measures should be injurious to the people, let them know that hereafter an account must be rendered to God, and that so much the stricter in proportion as they are intrusted with more sacred functions, or have obtained a higher grade of dignity. '*The mighty shall be mightily tormented*' (Wis. vi. 7).

"Thus truly the majesty of rule will be attended with an honorable and willing regard on the part of the citizens; for when once they have been brought to conclude that they who rule are strong only with the authority given by God, they will feel that those duties are due and just, that they should be obedient to their rulers, and pay to them respect and fidelity, with somewhat of the same affection as that of children to their parents. '*Let every soul be subject to higher powers*' (Rom. xiii. 1).

"Indeed, to contemn lawful authority, in whatever person it is vested, is as unlawful as it is to resist the Divine will; and whoever resists that, rushes voluntarily to his destruction. '*He who resists the power, resists the ordinance of God; and they who resist, purchase to themselves damnation*' (Rom. xiii. 2). Wherefore to cast away obedience, and by popular violence to incite the country to sedition, is treason not only against man, but against God.

"It is clear that a state constituted on this basis is altogether bound to satisfy, by the public profession of religion, the very many and great duties which bring it into relation with God. Nature and reason, which command every man individually to serve God holily and religiously, because we belong to him, and coming from him must return to him, binds by the same law the civil community. For men living together in society are no less under the power of God than are individuals; and society owes as much gratitude as individuals do to God, who is its author, its preserver, and the beneficent source of the innumerable blessings which it has received.

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And therefore, as it is not lawful for anybody to neglect his duties towards God, and as it is the first duty to embrace in mind and in conduct religion, — not such as each may choose, but such as God commands, — in the same manner states cannot, without a crime, act as though God did not exist, or cast off the care of religion as alien to them or useless, or out of several kinds of religion adopt indifferently which they please; but they are absolutely bound, in the worship of the Deity, to adopt that use and manner in which God himself has shown that he wills to be adored. Therefore among rulers the name of God must be holy; and it must be reckoned among the first of their duties, to favor religion, protect it, and cover it with the authority of the laws, and not to institute or decree any thing which is incompatible with its security. They owe this also to the citizens over whom they rule; for all of us men are born and brought up for a certain supreme and final good in heaven, beyond this frail and short life, and to this end all efforts are to be referred. And because upon it depends the full and perfect happiness of men, therefore, to attain this end which has been mentioned, is of as much interest as is conceivable to every individual man. It is necessary, then, that a civil society, born for the common advantage, in the guardianship of the prosperity of the commonwealth, should so advance the interests of the citizens, that in holding up and acquiring that highest and inconvertible good which they spontaneously seek, it should not only never import any thing disadvantageous, but should give all the opportunities in its power. The chief of these is, that attention should be paid to a holy and inviolate preservation of religion, by the duties of which man is united to God.

"Now, which the true religion is, may be easily discovered by any one who will view the matter with a careful and unbiassed judgment; for there are proofs of great number and splendor, as, for example, the truth of prophecy, the abundance of miracles, the extremely rapid spread of the faith even in the midst of its enemies

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and in spite of the greatest hinderances, the testimony of the martyrs, and the like, from which it is evident that that is the only true religion which Jesus Christ instituted himself, and then intrusted to his Church to defend and to spread.

"For the only-begotten Son of God set up a society on earth, which is called the Church; and to it he transferred that most glorious and Divine office, which he had received from his Father, to be perpetuated forever. '*As the Father hath sent me, even so I send you*' (John xx. 21). '*Behold, I am with you all days, even to the consummation of the world*' (Matt. xxviii. 20). Therefore, as Jesus Christ came into the world, '*that men might have life, and have it more abundantly*' (John x. 10), so also the Church has for its aim and end the eternal salvation of souls; and for this cause it is so constituted as to embrace the whole human race without any limit or circumspection either of time or place. '*Preach ye the gospel to every creature*' (Mark xvi. 15). Over this immense multitude of men, God himself has set rulers with power to govern them; and he has willed that one should be head of them all, and the chief and unerring teacher of truth, and to him he has given the keys of the kingdom of heaven. '*To thee will I give the keys of the kingdom of heaven*' (Matt. xvi. 19). '*Feed my lambs, feed my sheep*' (John xxi. 16, 17). '*I have prayed for thee, that thy faith may not fail*' (Luke xxii. 32). This society, though it be composed of men just as civil society is, yet because of the end that it has in view, and the means by which it tends to it, is supernatural and spiritual, and, therefore, is distinguished from civil society, and differs from it, and — a fact of the highest moment — is a society perfect in its kind and in its rights, possessing in and by itself, by the will and beneficence of its Founder, all the appliances that are necessary for its preservation and action. Just as the end at which the Church aims is by far the noblest of ends, so its power is the most exalted of all powers, and cannot be held to be either inferior to the civil power or in any way subject to it. In truth, Jesus Christ gave his

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apostles unfettered commissions over all sacred things, with the power of establishing laws properly so called, and the double right of judging and punishing which follows from it. '*All power has been given to me in heaven and on earth: going, therefore, teach all nations; . . . teaching them to keep whatsoever I have commanded you*' (Matt. xxviii. 18, 19, 20). And in another place he says, '*If he will not hear, tell it to the church*' (Matt. xviii. 17); and again, '*Ready to punish all disobedience*' (2 Cor. x. 6); and once more, '*I shall act with more severity, according to the powers which our Lord has given me unto edification and not unto destruction*' (2 Cor. xiii. 10).

"So, then, it is not the State, but the Church, that ought to be men's guide to heaven; and it is to her that God has assigned the office of watching and legislating for all that concerns religion; of teaching all nations; of extending, as far as may be, the borders of Christianity; and, in a word, of administering its affairs without let or hinderance, according to her own judgment. Now, this authority, which pertains absolutely to the Church herself, and is part of her manifest rights, and which has long been opposed by a philosophy subservient to princes, she has never ceased to claim for herself, and to exercise publicly; the apostles themselves being the first of all to maintain it, when, being forbidden by the rulers of the synagogue to preach the Gospel, they boldly answered, *We must obey God rather than men* (Acts v. 29). This same authority the Holy Fathers of the Church have been careful to maintain by weighty reasonings as occasions have arisen; and the Roman Pontiffs have never ceased to defend it with inflexible constancy. Nay, more, princes and civil governors themselves have approved it in theory and in fact; for in the making of compacts, in the transaction of business, in sending and receiving embassies, and in the interchange of other offices, it has been their custom to act with the Church as with a supreme and legitimate power. And we may be sure that it is not without the singular providence of God, that this

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power of the Church was defended by the civil power as the best defence of its own liberty.

"God, then, has divided the charge of the human race between two powers; viz., the ecclesiastical and the civil, the one being set over Divine and the other over human things. Each is the greatest in its own kind; each has certain limits within which it is restricted, and those limits defined by the nature and proximate cause of each; so that there is, as we may say, a world marked off as a field for the proper action of each. But forasmuch as each has dominion over the same subjects, since it might come to pass that one and the same thing, though in different ways, still one and the same, might pertain to the right and the tribunal of both; therefore God, who forseeth all things, and who has established both powers, must needs have arranged the course of each in right relation to one another, and in due order. *For the powers that are, are ordained by God* (Rom. xiii. 1). And if this were not so, causes of rivalries and dangerous disputes would be constantly arising; and man would often have to stop in anxiety and doubt, like a traveller with two roads before him, not knowing what he ought to do; with two powers commanding contrary things, whose authority, however, he cannot refuse without neglect of duty. But it would be most repugnant, so to think of the wisdom and goodness of God, who even in physical things, though they are of a far lower order, has yet so attempered and combined together the forces and causes of nature in an orderly manner, and with a sort of wonderful harmony, that none of them is a hinderance to the rest, and all of them most fitly and aptly combine for the great end of the universe. So, then, there must needs be a certain orderly connection between these two powers, which may not unfairly be compared to the union with which soul and body are united in man. What the nature of that union is, and what its extent, cannot otherwise be determined, than, as we have said, by having regard to the nature of each power, and by taking account of the relative excellence and nobility of their

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ends; for one of them has for its proximate and chief aim the care of the goods of this world, the other the attainment of the goods of heaven that are eternal. Whatsoever, therefore, in human affairs is in any manner sacred; whatsoever pertains to the salvation of souls, or the worship of God, whether it be so in its own nature, or, on the other hand, is held to be so for the sake of the end to which it is referred, — all this is in the power and subject to the free disposition of the Church; but all other things which are embraced in the civil and political order are rightly subject to the civil authority, since Jesus Christ has commanded that what is Cæsar's is to be paid to Cæsar, and what is God's to God. Sometimes, however, circumstances arise when another method of concord is available for peace and liberty; we mean, when princes and the Roman Pontiff come to an understanding concerning any particular matter. In such circumstances the Church gives singular proof of her maternal good-will, and is accustomed to exhibit the highest possible degree of generosity and indulgence.

"Such, then, as we have indicated in brief, is the Christian order of civil society; no rash or merely fanciful fiction, but deduced from principles of the highest truth and moment, which are confirmed by natural reason itself.

"Now, such a constitution of the state contains nothing that can be thought either unworthy of the majesty of princes, or unbecoming; and so far is it from lessening its imperial rights, that it rather adds stability and grandeur to them. For, if it be more deeply considered, such a constitution has a great perfection which all others lack, and from it various excellent fruits would accrue if each party would only keep its own place, and discharge with integrity that office and work to which it was appointed. For, in truth, in this constitution of the state which we have above described, Divine and human affairs are properly divided: the rights of citizens are completely defended by Divine, natural, and human law; and the limitations of the several offices are at once wisely laid down, and

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the keeping of them most opportunely secured. All men know that in their doubtful and laborious journey to the everlasting city they have at hand guides to teach them how to set forth, helpers to show them how to reach their journey's end, whom they may safely follow; and at the same time they know that they have others whose business it is to take care of their security and their fortunes, to obtain for them, or to secure to them, all those other goods which are essential to the life of a community. Domestic society obtains that firmness and solidity which it requires in the sanctity of marriage, one and indissoluble; the rights and duties of husband and wife are ordered with wise justice and equity; the due honor is secured to the woman; the authority of the man is conformed to the example of the authority of God; the authority of the father is tempered as becomes the dignity of the wife and offspring; and the best possible provision is made for the guardianship, the true good, and the education of the children.

"In the domain of political and civil affairs, the laws aim at the common good, and are not guided by the deceptive wishes and judgments of the multitude, but by truth and justice. The authority of the rulers puts on a certain garb of sanctity greater than what pertains to man, and it is restrained from declining from justice and passing over just limits in the exercise of power. The obedience of citizens has honor and dignity as companions; because it is not the servitude of men to men, but obedience to the will of God exercising His sovereignty by means of men. And this being recognized and admitted, it is understood that it is a matter of justice, that the dignity of rulers should be respected; that the public authority should be constantly and faithfully obeyed; that no act of sedition should be committed; and that the civil order of the state should be kept intact. In the same way, mutual charity and kindness and liberality are seen to be virtues. The man who is at once a citizen and a Christian is no longer the victim of contending parties and incompatible obligations; and, finally, those very abundant good things with which the Christian

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religion, of its own accord, fills up even the mortal life of men, are acquired for the community and civil society, so that it appears to be said with the fullest truth, 'The state of the commonwealth depends on the religion with which God is worshipped, and between the one and the other there is a close relation and connection' (*Sacr. Imp. ad Cyrillum Alexandr. et Episcopus metrop. ex Labbeum Collect. Conc.*, T. III.). Admirably, as he is accustomed, did Augustine, in many places, dilate on the power of those good things, but especially when he addresses the Catholic Church in these words: 'Thou treatest boys as boys, youths with strength, old men calmly, according as is not only the age of the body, but also of the mind, of each. Women thou subjectest to their husbands in chaste and faithful obedience, not for the satisfaction of lust, but for the propagation of offspring, and participation in the affairs of the family. Thou settest husbands over their spouses, not that they may trifle with the weaker sex, but in accordance with the laws of true affection. Thou subjectest sons to their parents in a kind of free servitude, and settest parents over their sons in a benignant rule. . . . Thou joinest together, not merely in society, but in a kind of fraternity, citizens with citizens, peoples with peoples, and, in fact, the whole race of men, by a remembrance of their parentage. Thou teachest kings to look for the interests of their peoples. Thou admonishest peoples to submit themselves to their kings. With all care thou teachest to whom honor is due, to whom affection, to whom reverence, to whom fear, to whom consolation, to whom admonition, to whom exhortation, to whom discipline, to whom reproach, to whom punishment; showing how all of these are not suitable to all, but yet to all affection is due, and wrong to none' (*De Moribus Eccl. Cath.*, cap. xxx., n. 63). And in another place, speaking in blame of certain political pseudo-philosophers, he observes: 'They who say that the doctrine of Christ is hurtful to the state, should produce an army of soldiers such as the doctrine of Christ has commanded them to be, — such governors of provinces, such husbands, such wives, such parents, such sons, such

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masters, such slaves, such kings, such judges, and such payers and collectors of taxes due, such as the Christian doctrine would have them. And then let them dare to say that such a state of things is hurtful to the state. Nay, rather, they could not hesitate to confess that it is a great salvation to the state if there is due obedience to this doctrine' (*Epist.* cxxxviii., al. 5, *ad Marcellinum*, cap. ii. 15).

"There was once a time when the philosophy of the gospel governed states: then it was that that power and Divine virtue of Christian wisdom had penetrated into the laws, institutions, and manners of peoples, — indeed, into all the ranks and relations of the state; when the religion instituted by Jesus Christ, firmly established in that degree of dignity which was befitting, flourished everywhere, in the favor of rulers, and under the due protection of magistrates; when the priesthood and the government were united by concord and a friendly interchange of offices. And the state composed in that fashion produced, in the opinion of all, more excellent fruits; the memory of which still flourishes, and will flourish, attested by innumerable monuments which can neither be destroyed nor obscured by any art of the adversary. If Christian Europe subdued barbarous peoples, and transferred them from a savage to a civilized state, — from superstition to the truth; if she victoriously repelled the invasions of the Mohammedans; if civilization retained the chief power, and accustomed herself to afford others a leader and mistress in every thing that adorns humanity; if she has granted to the peoples true and manifold liberty; if she has most wisely established many institutions for the solace of wretchedness, — beyond controversy is it very greatly due to religion, under whose auspices such great undertakings were commenced, and with whose aid they were perfected. Truly the same excellent state of things would have continued, if the agreement of the two powers had continued, and greater things might rightfully have been expected, if there had been obedience to the authority, the sway, the counsels of the Church, characterized by greater faithfulness and perseverance; for that is to be regarded as

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a perpetual law which Ivo of Chartres wrote to Pope Paschal II.: 'When the kingdom and the priesthood are agreed between themselves, the world is well ruled, the Church flourishes and bears fruit; but when they are at variance, not only does what is little not increase, but even what is great falls into miserable decay' (*Ep.* ccxxxviii.).

"But that dreadful and deplorable zeal for revolution which was aroused in the sixteenth century, after the Christian religion had been thrown into confusion, by a certain natural course proceeded to philosophy, and from philosophy pervaded all ranks of the community. As it were, from this spring came those more recent propositions of unbridled liberty which obviously were first thought out, and then openly proclaimed, in the terrible disturbances in the present century; and thence came the principles and foundations of the new law, which was unknown before, and is out of harmony not only with Christian, but, in more than one respect, with natural law. Of those principles, the chief is that one which proclaims that all men, as by birth and nature they are alike, so in very deed in their actions of life are they equal, and each is so master of himself that in no way does he come under the authority of another; that it is for him freely to think on whatever subject he likes, to act as he pleases; that no one else has a right of ruling over others. In a society founded upon these principles, government is only the will of the people, which, as it is under the power of itself alone, so is alone its own proper sovereign. Moreover, it chooses to whom it may intrust itself, but in such a way that it transfers not so much the right as the function of the government which is to be exercised in its name. God is passed over in silence, as if either there were no God; or, as if he cared nothing for human society; or, as if men, whether as individuals or in society, owed nothing to God; or, as if there could be any government, of which the whole cause and power and authority did not reside in God himself. In which way, as is seen, a state is nothing else but a multitude, as the mistress and governor of itself.

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And since the people is said to contain in itself the fountain of all rights and of all power, it will follow that the state deems itself bound by no kind of duty towards God; that no religion should be publicly professed, nor ought there to be any inquiry which of many is alone true, nor ought one to be preferred to the rest, nor ought one to be specially favored; but to each alike equal rights ought to be assigned, with the sole end that the social order incurs no injury from them. It is a part of this theory, that all questions concerning religion are to be referred to private judgment; that to every one it is allowed to follow which he prefers, or none at all if he approves of none. Hence these consequences naturally arise: The judgment of each conscience is without regard to law; opinions as free as possible are expressed concerning worshipping or not worshipping God; and there is unbounded license of thinking and publishing.

"These foundations of the state being admitted, which at the time are in such general favor, it easily appears into how unfavorable a position the Church is driven. For, when the conduct of affairs is in accordance with the doctrines of this kind, to the Catholic name is assigned an equal position with, or even an inferior position to, that of alien societies in the state. No regard is paid to ecclesiastical laws; and the Church, which, by the command and mandate of Jesus Christ, ought to teach all nations, finds itself forbidden in any way to interfere in the instruction of the people. Concerning those things which are of mixed jurisdiction, the rulers of the civil power lay down the law at their own pleasure, and in this manner haughtily set aside the most sacred laws of the Church. Wherefore they bring under their own jurisdiction the marriages of Christians, deciding even concerning the marriage-bond, concerning the unity and the stability of marriage. They take possession of the goods of the clergy, because they deny that the Church can hold property. Finally, they so act with regard to the Church, that, both the nature and the rights of a perfect society being removed, they clearly hold it to be like the other associations which the state contains; and on that account, if

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she possesses any legitimate means of acting, she is said to possess that by the concession and gift of the rulers of the state. But if in any state, the Church retains her own right, with the approval of the civil laws, and any agreement is publicly made between the two powers, in the beginning they cry out that the interests of the Church must be severed from those of the state; and they do this with the intent that it may be possible to act against their pledged faith with impunity, and to have the final decision over every thing, all obstacles having been removed. But when the Church cannot bear that patiently, nor indeed is able to desert its greatest and most sacred duties, and, above all, requires that faith be wholly and entirely observed with it, contests often arise between the sacred and the civil power, of which the result is commonly that the one who is the weaker yields to the stronger in human resources. So it is the custom and the wish in this state of public affairs, which is now affected by many, either to expel the Church altogether, or to keep it bound and restricted as to its rule. Public acts, in a great measure, are framed with this design. Laws, the administration of states, the teaching of youth unaccompanied by religion, the spoliation and destruction of religious orders, the overturning of the civil principality of the Roman Pontiffs, — all have regard to this end; to emasculate Christian institutes, to narrow the liberty of the Catholic Church, and to diminish her other rights.

"Natural reason itself convinces us that such opinions about the ruling of a state are very widely removed from the truth. Nature herself bears witness that all power, of whatever kind, ultimately emanates from God, that greatest and most august fountain. Popular rule, however, which without any regard to God is said to be naturally in the multitude, though it may excellently avail to supply the fires of many blandishments and excitements of many forms of covetousness, yet rests on no probable reason, nor can have sufficient strength to insure public security and the quiet permanence of order. Verily things under the auspices of these doctrines have come to

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such a pass, that many sanction this as a law in civil jurisprudence; to wit, that sedition may rightly be raised. For the idea prevails, that princes are really nothing but delegates to express the popular will; and so, necessarily, all things become alike, are changeable at the popular nod; and a certain fear of public disturbance is forever hanging over our heads.

"But to think, with regard to religion, that there is no difference between unlike and contrary forms, clearly will have this issue, — an unwillingness to test any one form in theory and practice. And this, if indeed it differs from atheism in name, is in fact the same thing. Men who really believe in the existence of God, if they are to be consistent and not ridiculous, will, of necessity, understand that the different methods of Divine worship involving dissimilarity and conflict, even on the most important points, cannot be all equally probable, equally good, and equally accepted by God. And thus that faculty of thinking whatever you like, and expressing whatever you like to think in writing, without any thought of moderation, is not of its own nature, indeed, a good in which human society may rightly rejoice, but, on the contrary, a fount and origin of many ills.

"Liberty, in so far as it is a virtue perfecting man, should be occupied with that which is true and that which is good; but the foundation of that which is true and that which is good cannot be changed at the pleasure of man, but remains ever the same, nor indeed is it less unchangeable than Nature herself. If the mind assent to false opinions, if the will choose for itself evil, and apply itself thereto, neither attains its perfection, but both fall from their natural dignity, and both lapse by degrees into corruption. Whatever things, therefore, are contrary to virtue and truth, these things it is not right to place in the light before the eyes of men, far less to defend by the favor and tutelage of the laws. A well-spent life is the only path to that heaven whither we all direct our steps; and on this account the state departs from the law and custom of nature if it allows the license of opinions and of deeds to run riot to such a

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degree as to lead minds astray with impunity from the truth, and hearts from the practice of virtue.

"But to exclude the Church which God Himself has constituted, from the business of life, from the laws, from the teaching of youth, from domestic society, is a great and pernicious error. A well-regulated state cannot be when religion is taken away; more than needs be, perhaps, is now known of what sort of a thing is in itself, and whither tends, that philosophy of life and morals which men call *civil.* The Church of Christ is the true teacher of virtue, and guardian of morals; it is that which keeps principles in safety from which duties are derived; and by proposing most efficacious reasons for an honest life, it bids us not only fly from wicked deeds, but rule the motions of the mind which are contrary to reason when it is not intended to reduce them to action. But to wish the Church, in the discharge of its offices, to be subject to the civil power, is a great rashness, a great injustice. If this were done, order would be disturbed, since things natural would thus be put before those which are above nature; the multitude of the good whose common life, if there be nothing to hinder it, the Church would make complete, either disappears, or at all events is considerably diminished; and, besides, a way is opened to enmities and conflicts. How great the evil which they bring upon each order of government, the event has too frequently shown.

"Such doctrines as are not approved by human reason, and are of the greatest gravity as regards civil discipline, the Roman Pontiffs our predecessors — well understanding what the apostolic office required of them — by no means suffered to go forth without condemnation. Thus Gregory XVI., by encyclical letter beginning *Mirare vos,* of Aug. 15, 1832, inveighed with weighty words against those doctrines which were already being preached: namely, that in Divine worship no choice should be made, and that it was right for individuals to judge of religion according to their personal preferences; that each man's conscience was to himself his sole sufficient guide; and that it

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was lawful to promulgate whatsoever each man might think, and so make a revolution in the state. Concerning the reasons for the separation of Church and State, the same Pontiff speaks thus: 'Nor can we hope happier results, either for religion or the government, from the wishes of those who are eagerly desirous that the Church should be separated from the State, and the mutual good understanding of the sovereign secular power and the sacerdotal authority be broken up. It is evident that these lovers of most shameless liberty dread that concord which has always been fortunate and wholesome, both for sacred and civil interests.' To the like effect Pius IX., as opportunity offered, noted many false opinions which had begun to be of great strength, and afterward ordered them to be collected together in order that in so great a conflux of errors Catholics might have something which, without stumbling, they might follow.

"From these decisions of the Popes, it is clearly to be understood that the origin of public power is to be sought from God Himself, and not from the multitude; that the free play for sedition is repugnant to reason; that it is a crime for private individuals, and a crime for states, to observe nowhere the duties of religion, or to treat in the same way different kinds of religion; that the uncontrolled right of thinking, and publicly proclaiming one's thoughts, is not inherent in the rights of citizens, nor in any sense to be placed among those things which are worthy of favor or patronage. Similarly it ought to be understood, that the Church is a society, no less than the State itself, perfect in kind and right; and that those who exercise sovereignty ought not to act so as to compel the Church to become subservient or inferior to themselves, or suffer her to be less free to transact her own affairs, or detract aught from the other rights which have been conferred upon her by Jesus Christ. But in matters, however, in complex jurisdiction, it is in the highest degree in accordance with nature and also with the counsels of God, not that one power should secede from the other, still less come into conflict, but that that harmony and concord should be preserved which are most akin to the foundations of both societies.

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"These, then, are the things taught by the Catholic Church concerning the constitution and government of the state. Concerning these sayings and decrees, if a man will only judge dispassionately, no form of government is, *per se*, condemned as long as it has nothing repugnant to Catholic doctrine, and is able, if wisely and justly managed, to preserve the state in the best condition. Nor is it, *per se*, to be condemned whether the people have a greater or less share in the government; for at certain times, and with the guaranty of certain laws, such participation may appertain not only to the usefulness, but even to the duty, of the citizens. Moreover, there is no just cause that any one should condemn the Church as being too restricted in gentleness, or inimical to that liberty which is natural and legitimate. In truth, the Church judges it not lawful that the various kinds of Divine worship should have the same right as the true religion: still, it does not therefore condemn those governors of states, who, for the sake of acquiring some great good, or preventing some great ill, patiently bear with manners and customs so that each kind of religion has its place in the state. Indeed, the Church is wont diligently to take heed that no one be compelled against his will to embrace the Catholic faith; for, as Augustine wisely observes, '*Credere non potest homo nisi volens*' (*Tract.* xxvi., *in Joan.*, n. 2).

"For a similar reason, the Church cannot approve of that liberty which generates a contempt of the most sacred laws of God, and puts away the obedience due to legitimate power. For this is license rather than liberty, and is most correctly called by Augustine, '*libertas perditionis*' (*Ep.* cv., *ad Donatistas*, ii., n. 9); by the Apostle Peter, '*a cloak for malice*' (1 Pet. ii. 16); indeed, since it is contrary to reason, it is a true servitude, for '*whosoever committeth sin is the servant of sin*' (John viii. 34). On the other hand, that liberty is natural and to be sought, which, if it be considered in relation to the individual, suffers not men to be the slaves of errors and evil desires, the worst of masters. If, in relation to the state, it presides wisely over the citizens, serves the faculty of augmenting public ad-

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vantages, and defends the public interest from alien rule, this blameless liberty worthy of man the Church approves, above all, and has never ceased striving and contending to keep firm and whole among the people. In very truth, whatever things in the state chiefly avail for the common safety; whatever have been usefully instituted against the license of princes, consulting all the interests of the people; whatever forbid the governing authority to invade into municipal or domestic affairs; whatever avail to preserve the dignity and the character of man in preserving the equality of rights in individual citizens, — of all these things, the monuments of former ages witness the Catholic Church to have always been either the author, the promoter, or the guardian.

"Ever, therefore, consistent with herself, if on the one hand she rejects immoderate liberty, which both in the case of individuals and peoples results in license or in servitude; on the other, she willingly and with pleasure embraces those happier circumstances which the age brings, if they truly contain the prosperity of this life, which is, as it were, a stage in the journey to that other which is to endure everlastingly. Therefore, what they say that the Church is jealous of, the more modern political systems repudiate in a mass; and whatever the disposition of these times has brought forth is an inane and contemptible calumny. The madness of opinion it indeed repudiates; it reproves the wicked plans of sedition, and especially that habit of mind in which the beginnings of a voluntary departing from God are visible; but since every true thing must necessarily proceed from God, whatever of truth is by search attained, the Church acknowledges as a certain token of the Divine mind. And since there is in the world nothing which can take away belief in the doctrines divinely handed down, and many things which confirm this; and since every finding of truth may impel man to the knowledge or praise of God Himself, — therefore, whatever may happen to extend the range of knowledge, the Church will always willingly and joyfully accept; and she will, as is her wont in the case of other departments of knowl-

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edge, studiously encourage and promote those also which are concerned with the investigation of nature. In which studies, if the mind finds any thing new, the Church is not in opposition; she fights not against the search after more things for the grace and convenience of life: nay, a very foe to inertness and sloth, she earnestly wishes that the talents of men should, by being cultivated and exercised, bear still richer fruits; she affords incitements to every sort of art and craft, and, by her own virtue directing by her own perfection all the pursuits of those things to virtue and salvation, she strives to prevent man from turning aside his intelligence and industry from God and heavenly things.

"But these things, although full of reasonableness and foresight, are not so well approved of at this time, when states not only refuse to refer to the laws of Christian knowledge, but are seen even to wish to depart each day farther from them. Nevertheless, because truth brought to light is wont of its own accord to spread widely, and by degrees to pervade the minds of men, we, therefore, moved by the consciousness of the greatest, the most holy, that is the apostolic obligation, which we owe to all the nations, — those things which are true, freely, as we ought, we do speak; not that we have no perception of the spirit of the times, or that we think the honest and useful improvements of our age are to be repudiated, but because we would wish the highways of public affairs to be safer from attacks, and their foundations more stable, and that without detriment to the true freedom of the peoples. For amongst men the mother and best guardian of liberty is truth: '*The truth shall make you free*' (John viii. 32).

"Therefore at so critical a juncture of events, Catholic men, if, as it behooves them, they will listen to us, will easily see what are their own and each other's duties in matters of *opinion* as well as of *action*. And in the formation of opinion, whatsoever things the Roman Pontiffs have handed down, or shall hereafter hand down, each and every one is it necessary to hold in firm judgment well understood, and, as often as occasion demands, openly to declare. Now, especially con-

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cerning those things which are called recently acquired *liberties*, is it proper to stand by the judgment of the Apostolic See, and for each one to hold what she herself holds.

"Take care lest some one be deceived by the honest outward appearance of these things; and think of the beginnings from which they are sprung; and by what desires they are sustained and fed in divers places. It is now sufficiently known by experience, of what things they are the causes in the state; how indiscriminately they bring forth fruit of which good men and wise rightly do repent. If there should be in any place a state, either actual or hypothetical, that wantonly and tyrannically wages war upon the Christian name, and it have conferred upon it that character of which we have spoken, it is possible that this may be considered more tolerable; yet the principles upon which it rests are absolutely such, that of themselves they ought to be approved by no man.

"Now, action may be taken in private and domestic affairs, or in affairs public. In private life, indeed, the first duty is to conform one's life and manners to the precepts of the Gospel, and not to refuse if Christian virtues demand something more difficult to bear than usual. Individuals, also, are bound to love the Church as their common mother; to keep her laws obediently; to give her the service of due honor, and to wish her rights respected, and to endeavor that she be fostered and beloved with like piety by those over whom they may exercise authority. It is also of great importance to the public welfare diligently and wisely to give attention to the duties of citizenship; in this regard, most particularly, with that concern which is righteous amongst Christians, to take pains and pass effective measures so that public provision be made for the instruction of youth in religion and true morality, for upon these things depends very much the welfare of every state. Besides, in general, it is useful and honorable to stretch the attention of Catholic men beyond this narrower field, and to embrace every branch of public administration. Generally, we say, because these

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our precepts reach unto all nations. But it may happen in some particular place, for the most urgent and just reasons, that it is by no means expedient to engage in public affairs, or to take an active part in political functions. But generally, as we have said, to wish to take no part in public affairs would be in that degree vicious in which it brought to the common weal neither care nor work; and on this account the more so, because Catholic men are bound by the admonitions of the doctrine which they profess, to do what has to be done with integrity and with faith. If, on the contrary, they were idle, those whose opinions do not, in truth, give any great hope of safety, would easily get possession of the reins of government. This, also, would be attended with danger to the Christian name, because they would become most powerful who are badly disposed towards the Church, and those least powerful who are well disposed. Wherefore, it is evident there is just cause for Catholics to undertake the conduct of public affairs; for they do not assume these responsibilities in order to approve of what is not lawful in the methods of government at this time; but in order that they may turn these very methods, as far as may be, to the unmixed and true public good, holding this purpose in their minds, to infuse into all the veins of the commonwealth the wisdom and virtue of the Catholic religion, — the most healthy sap and blood, as it were. It was scarcely done otherwise in the first ages of the Church. For the manners and desires of the heathen were divergent as widely as possible from the manners and desires of the Gospel; for the Christians had to separate themselves incorrupt in the midst of superstition, and, always true to themselves, most cheerfully to enter every walk in life which was open to them. Models of fidelity to their princes, obedient, where lawful, to the sovereign power, they established a wonderful splendor of holiness everywhere; they sought the advantage of their neighbor, and to all others, to the wisdom of Christ; bravely prepared to retire from public life, and even to die if they could not retain honors, nor the magistracy,

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nor the supreme command, with unsullied virtue. For which reason Christian customs soon found their way, not only into private houses, but into the camps, into the senate, even into the imperial palace. 'We are of yesterday, and we fill your every thing, cities, islands, castles, municipalities, councils, the very camps, the rank and file of the army, the officerships, the palace, the senate, the forum' (*Tertullian, Apol.*, n. 37), so that the Christian faith, when it was unlawful publicly to profess the Gospel, was not like a child crying in his cradle, but grown up, and already sufficiently firm, was manifest in a great part of the state.

"Now, indeed, in these days it is as well to renew these examples of our forefathers. For Catholics, indeed, as many as are worthy of the name, before all things it is necessary to be, and to be willing to be, regarded as most loving sons of the Church; whatsoever is inconsistent with this good report, without hesitation to reject; to use popular institutions as far as honestly can be to the advantage of truth and justice; to labor that liberty of action shall not transgress the bounds ordained by the law of nature and of God; so to work that the whole of public life shall be transformed into that, as we have called it, a Christian image and likeness. The means to seek these ends can scarcely be laid down upon one uniform plan, since they must suit places and times very different from each other. Nevertheless, in the first place, let concord of wills be preserved, and a likeness of things to be done sought for. And each will be attained the best, if all shall consider the admonitions of the Apostolic See a law of conduct, and shall obey the bishops whom '*the Spirit of God has placed to rule the Church of God*' (Acts xx. 28). The defence of the Catholic name, indeed, of necessity demands that in the profession of doctrines which are handed down by the Church the opinion of all shall be one, and the most perfect constancy; and from this point of view take care that no one connives in any degree at false opinions, or resists with greater gentleness than truth will allow. Concerning those things

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which are matters of opinion, it will be lawful, with moderation and with a desire of investigating the truth, without injurious suspicions and mutual incriminations. For which purpose, lest the agreement of minds be broken by temerity of accusation, let all understand: that the integrity of the Catholic profession can by no means be reconciled with opinions approaching towards *naturalism* or *rationalism*, of which the sum total is to uproot Christian institutions altogether, and to establish the supremacy of man, Almighty God being pushed to one side. Likewise, it is unlawful to follow one line of duty in private and another in public, so that the authority of the Church shall be observed in private, and spurned in public. For this would be to join together things honest and disgraceful, and to make a man fight a battle with himself, when, on the contrary, he ought always to be consistent with himself, and never, in any the least thing or manner of living, decline from Christian virtue. But if inquiry is made about principles, merely political, concerning the best form of government, of civil regulations of one kind or another, concerning these things, of course, there is room for disagreement without harm. Those whose piety, therefore, is known on other accounts, and whose minds are ready to accept the decrees of the Apostolic See, justice will not allow accounted evil because they differ on these subjects; and much greater is the injury if they are charged with the crime of having violated the Catholic faith, or are suspected, a thing we deplore done not once only. And let all hold this precept absolutely, who are wont to commit their thoughts to writing, especially the editors of newspapers. In this contention about the highest things, nothing is to be left to intestine conflicts, or the greed of parties; but let all, uniting together, seek the common object of all, to preserve religion and the State.

"If, therefore, there have been dissensions, it is right to obliterate them in a certain voluntary forgetfulness; if there has been any thing rash, any thing injurious, to whomsoever this fault belongs, let

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compensation be made by mutual charity, and especially in obedience to the Apostolic See. In this way Catholics will obtain two things most excellent: one, that they will make themselves helps to the Church in preserving and propagating Christian knowledge; the other, that they will benefit civil society, of which the safety is gravely compromised by reason of evil doctrines and inordinate desires.

"These things, therefore, venerable brethren, concerning the Christian constitution of states and the duties of individual citizens, we have dwelt upon; we shall transmit them to all the nations of the Catholic world.

"But it behooves us to implore, with most earnest prayers, the heavenly protection, and to beg of Almighty God these things which we desire and strive after for his glory and the salvation of the human race, whose alone it is to illumine the minds and to quicken the wills of men, and himself to lead on to the wished-for end. As a pledge of the Divine favors, and in witness of our paternal benevolence to you, venerable brethren, to the clergy, and to all the people committed to your faith and vigilance, we lovingly bestow in the Lord the apostolic benediction."

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Cardinal Gibbons.

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CHAPTER XXXI.

CARDINAL GIBBONS.

ONE of the most notable acts of the present year of Pope Leo's Pontificate was his appointment to the Sacred College of two American prelates, Most Rev. James Gibbons, Archbishop of Baltimore, and Most Rev. E. A. Taschereau, Archbishop of Quebec. Archbishop Gibbons was born in Baltimore in 1836. When quite a child, his parents returned to their native land, Ireland, the future cardinal with them. At the age of seventeen, however, we find young Gibbons again in America, this time in New Orleans, where we believe his mother still resides, and where for a short while he was a clerk in a mercantile house. Shortly afterwards he entered St. Charles's College, Ellicott City, to fit himself for the seminary, and remained there four years, distinguishing himself in his classical studies, and afterwards going to the Sulpician Seminary of St. Mary, Baltimore, where, after finishing his theological course, he was ordained to the priesthood, in 1860, by the late Archbishop Spalding of Baltimore. His first missionary labors were per-

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formed at St. Bridget's Church, Baltimore; but it was not long before the keen-sighted Dr. Spalding saw in the young Father James Gibbons a clergyman of great capabilities. His transfer to the Cathedral soon followed; and there his rise was rapid, though no more so than his piety and abilities warranted. In 1868 he was consecrated bishop of Adramyttium, *in partibus*, and nominated vicar apostolic of North Carolina, where he ruled until his translation to the see of Richmond, made vacant by the death, in 1872, of Bishop McGill. Episcopal life in North Carolina was then, and still remains, the hardest of missionary labors; and Cardinal Gibbons frequently relates with evident pleasure his experiences among the scattered Catholics of the Tar-heel State, when he spent night after night in the rude log cabins that still abound in the pine woods, and shared the homely hominy and bacon that constitute the usual fare of the natives. After four years of arduous toil in North Carolina, Bishop Gibbons, as above related, was transferred to Richmond, where he remained for five years, when, on the death of Archbishop Bayley of Baltimore, he was transferred to that see. While bishop of Richmond, he was the defendant in a suit relating to some Church property. When he was called to the witness-stand, the plaintiff's lawyer, a distinguished legal luminary, who still shines in Richmond, after vain endeavors to involve the witness in contradictions,

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struck on a plan which he thought would annoy the bishop. He thereupon questioned Dr. Gibbons's right to the title of Bishop of Richmond, and called on him to prove his claim to the office. The defendant's lawyer, of course, objected to this as irrelevant; but the bishop, with a quiet smile, said he would comply with the request if allowed a half-hour to produce the necessary papers. This was allowed. The bishop left the court-room, and returned in twenty minutes with a document which he proceeded to read with great solemnity, all the more solemn as the paper was all in Latin. The plaintiff's lawyer pretended to take notes industriously, bowing his head once in a while as if in acquiescence, and seeming perfectly convinced at the end. When the reading was finished, he announced that the Papal bulls just read were entirely satisfactory, at the same time apologizing for his expressed doubts. The next day it leaked out that the bishop, unable to find the Papal bulls at his residence, had brought to court and read a Latin essay on Pope Leo the Great, written by one of the ecclesiastical students, and forwarded by the president of the college as a specimen of the young man's skill in Latin composition. That smart lawyer has not heard the last of it yet. Of Archbishop Gibbons's labors in Baltimore, it is unnecessary to speak here, as those have been of such recent occurrence that they are well known. The able and dignified manner in which as Papal legate he pre-

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sided over the late plenary council was fully detailed in the newspapers of the time the council was held; and without doubt he owes in no small measure to that the fact that he has been selected to succeed the late Cardinal McCloskey as a member of the Sacred College. The archbishop is the author of "The Faith of Our Fathers," a volume which has had the largest sale of any Catholic work printed in this country, more than a hundred thousand copies having already been disposed of, while the demand for it is still unabated. The new cardinal makes no pretensions to pulpit oratory, but is, nevertheless, the possessor of a very fluent and forcible style, and his sermons rarely fail to reach and touch the hearts of his hearers. He is a singularly modest and unassuming prelate, and has a peculiar faculty of making friends of all who are brought in contact with him. During the visit of the American prelates to Rome a few years ago, Pope Leo conceived a great liking for the young archbishop of Baltimore, and testified the high esteem in which he held him by presenting him with a handsome oil painting of himself, which he discovered Archbishop Gibbons admiring in one of the halls of the Vatican.

As the ceremony of investing a cardinal with the robes of his office has already been told in these pages, no further description is given here. The ceremonies attendant on the investiture of Cardinals

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Cardinal Taschereau.

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Gibbons and Taschereau, however, it may be mentioned, were on a scale of great magnificence.

Cardinal Gibbons, early in May of this year, received the following address from the Australian prelates, who met in council last year at Sydney, and of whose action in congratulating the American hierarchy mention has been already made. Say the Fathers of the Sydney Council: —

"'A full century has not yet elapsed since its first bishop, Dr. Carroll, was commissioned by the Holy See to take charge of the infant church of America. In this very year we celebrate the semi-centenary of the first arrival of a vicar apostolic on our shores, John Bede Paulding, in 1835. You will rejoice to learn that our plenary council, in the labors of which we are now engaged, requests the Holy See to enrich our Church with three new metropolitan sees, with six new suffragan sees, with four additional bishops, some vicars-apostolic for the native races, and with a national seminary, which will be a means of developing the manifest vocations of our native youth. The cardinal archbishop, one procurator of a metropolitan see, fifteen bishops, one vicar apostolic, with fifty-two of our clergy, constitute our first national synod.' In last November the church in Australia assembled in council at St. Mary's Cathedral in Sydney, New South Wales, under the presidency of the apostolic delegate, Cardinal Moran. The council was attended by sixteen bishops, several priests, both religious and secular, representing a prosperous and well-organized Catholic population that are in future to be governed by the more defined canonical laws of older Catholic countries, the bishops deeming the missionary days of the country at an end.

"Less than a century ago, the light of Christian civilization had not as yet arisen over this southern land: the savage native tribes

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roamed unchecked over its vast plains, sunk in the depths of barbarism and idolatry. Even when missionary intrepidity penetrated those almost unknown lands, the persecuting tendencies of England drove them away. But benign Providence employed other agencies to plant His Church in this great land. Three priests, who were branded as rebels in Ireland, were sent as exiles to this country, and they it was who planted the seed that has grown a hundred-fold. The men and priests whom England designated rebels to her were patriots in Ireland; and it was because of their love of religion and fatherland that England exiled them, little knowing they would become the pioneers of a new race and a glorious country that in time would discard England's religion, and no doubt, at no distant day, her authority also. From the address of Cardinal Moran at the close of the council, we learn the following facts: —

"As late as the year 1817, the first priest who was permitted by Government to come as a missionary to these shores no sooner landed here than he was cast into prison through the bigotry of the uncontrolled local authorities, and compelled to quit the country in the first ship that set sail. It is but fifty years since, on the memorable feast of the exaltation of the holy cross in 1835, the first vicar apostolic landed at Port Lincoln. He found two priests ministering to the faithful in Van Dieman's Land; and in the whole Australian Continent, there were but three other priests. One of these was the Rev. John Joseph Therry, who may justly be styled the pioneer of the faith, and the true apostle of the cross in all these Southern lands. Another of these priests was the present venerable bishop of Birmingham, Dr. Ullathorne, whom we all revere as a living link of the present with the past, and who will rejoice more than any other to-day that the little seed that was sown amid unparalleled sorrows and humiliations, and over which he watched with such anxious care, has, through the blessings of Heaven, grown with stately growth, and stretched forth its branches throughout the length and breadth of this fair continent. Slow was the growth of the sacred

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tree of holy faith. Many, perhaps, who are listening to my words, remember well the time when there were fewer priests throughout all Australia than there are at present bishops assembled within the sanctuary. Some of these illustrious prelates are themselves the first bishops who have laid deep the foundations, and nobly built up, the Church in their respective sees. When the Very Rev. Dr. Fitzpatrick, the present vicar-general of Melbourne, entered on his missionary duties there, he had to land from a little boat at Sandridge, and walk three miles before he could meet a human habitation. There was then only one small wooden church in all that district. What a contrast that presents to the grand cathedral that now adorns the city of Melbourne, — a noble monument to religion, of which any city in Christendom might be proud, and erected mainly by the untiring exertions of the venerable ecclesiastic to whom I have referred! About forty years ago, some religious men were appointed to the spiritual charge of the Moreton Bay territory, which included the then village of Brisbane. But they could find no means of subsistence there, and were compelled to sail back along the coast in a little boat to Sydney. Even twenty-five years ago, the first bishop, coming to his see, though standing on the spot now crowned by the magnificent cathedral, could ask, 'Where is the town of Brisbane?' It is but twenty years since the boundaries of the sees of Bathurst and Maitland were marked out; and yet they already have so grown as to yield to few missionary dioceses, as well in their organization as in the number of their schools and churches, and various institutions of charity and religion. When, fifty years ago, his lordship of Dunedin took possession of that newly erected see, there was absolutely nothing there, — one church, school and presbytery, no institutions of any kind, no sacred vestments, not even an altar-stone on which to offer up the holy sacrifice. Its beautiful convents, flourishing schools, numerous presbyteries and churches, and fine cathedral, just completed, and all quite free of debt, attest what progress has been made.

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"Notwithstanding those almost insurmountable difficulties, which the pioneers of Catholicity had to contend against, to-day churches, schools, hospitals, asylums, colleges, everywhere abound, and the difficulties of missionary days are fast disappearing. The subjects under discussion in this, the first plenary council of Australia, were similar to those treated in the late council of Baltimore, and show that the Church has religiously outgrown her missionary state. The higher education of the clergy and the establishment of a national university, the establishment of new diocesan seminaries and the founding of an Australian college in Rome, were subjects of discussion favorably considered. An extra impetus is to be given to missionary work among the natives."

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Cardinal Moran.

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CHAPTER XXXII.

LEO THE GREAT.

THERE remains very little more to be said. It might be mentioned, that the Holy Father is showing great affection towards the Jesuits, one of whom, and an American citizen at that, his Eminence Camillus Cardinal Mazella, he recently made a member of the Sacred College, while in the brief *Dolemus inter alea* he has given the Order a new pledge of his esteem, because in it he refers to the evils which have come upon the religious orders; and, to manifest his regard for the Jesuits, he confirms by his brief the letters given by the Roman Pontiffs from Paul III. to our own times. He confirms anew all that is contained in such letters of favors and privileges, and all that follows them in the way of indults, immunities, and exceptions, and in various other manners shows his affection for the devoted followers of St. Ignatius. Mention might also be made of the grand and elaborate preparations which are being made, not only in Rome, but all over the Christian world, to celebrate the approaching fiftieth anniversary of the entry into

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the priesthood of the Holy Father. Reference might be made to the remarkable and varied talents his Holiness has shown since he ascended the Pontifical throne, proving himself as graceful a poet almost as he is skilful as a diplomatist; but the limits of this volume will not allow the admission of much more matter, and the author prefers to close this sketch of Leo XIII. by directing attention to the great work he has accomplished in the years of his Pontificate, by smoothing over so many of the difficulties that hitherto existed between the nations of the earth and the Holy See, in reconciling which powers the Holy Father has shown himself possessed of marvellous tact, which, without yielding one inch of the prerogatives of the Papacy, has known how to conciliate enemies and win friends where a less skilful ruler would have failed.

The Church has every reason to be proud of its present Pontiff, who is not ineptly styled Leo the Great; for though it has not fallen to his lot, during the few years of his Pontificate, to decree, like his saintly predecessor, any new dogma of faith, or to preside over an ecumenical council, like the unfinished one of the Vatican, which he may yet re-assemble, he has achieved many brilliant successes; he has glorified the Papal chair; and he has prepared, as far as in him lies, the Church to meet that subtler and more dangerous foe which she has to encounter in these modern days, that false science which makes the perverted

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mind and will to revolt against the teachings of the true Church and the unchangeable doctrines of the Catholic religion. One need not wait for the coming golden jubilee of his Holiness' ordination, therefore, to hear his praises sounded and his name glorified. All over the Christian world, in both hemispheres, wherever the Catholic faith is known and taught — and few are the places on the world where it is not known and taught — Leo XIII. is hailed as the worthy successor of the sainted Pius IX., and proclaimed one of the greatest Pontiffs who ever occupied the Papal throne, while daily fervent prayers are offered up in his behalf, that his years may be many upon earth, and that the Church may long profit by his prudence, his piety, and his great abilities.

A more feeling ending to these pages cannot be found than the reproduction here of the following tribute to Leo XIII. from the pastoral letter of the Fathers of the last Baltimore Council.

"While enduring with the heroism of a martyr the trials which beset him, and trustfully awaiting the Almighty's day of deliverance, the energy and wisdom of Leo XIII. are felt to the ends of the earth. He is carrying on with the governments of Europe the negotiations which promise soon to bring peace to the Church. In the East he is preparing the way for the return to Catholic unity of the millions whom the Greek schism has so long deprived of communion with the See of Peter; and is following the progress of exploration in lands hitherto unknown or inaccessible, with corresponding advances

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of Catholic missions. To the whole world his voice has again and again been lifted up in counsels of eloquence and wisdom, pointing out the path to the acquisition of truth in the important domain of

Pope Leo XIII.

philosophy and history; the best means for the improvement of human life in all its phases, individual, domestic, and social; the ways in which the children of God should walk, — 'that all flesh may see the salvation of God.'"

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APPENDIX:

CONTAINING

TABLES OF USEFUL, INSTRUCTIVE, AND ENTERTAINING INFORMATION;

ALSO

A PRONOUNCING DICTIONARY

OF CATHOLIC WORDS, PHRASES, ETC.

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APPENDIX.

ECCLESIASTICAL REFERENCE TABLE.

	United States.	Canada.
Cardinals	1	1
Archbishops	12	4
Bishops	62	29
Priests	7,301	2,230
Ecclesiastical Students	1,621	–
Churches	6,756	1,594
Chapels and Stations	2,809	375
Seminaries and Houses of Study	37	17
Colleges	86	49
Academies	618	101
Parochial Schools	2,623	3,525
Pupils in Parochial Schools	492,970	–
Charitable Institutions	450	111
Catholic Population, census 1880	12,000,000	2,185,082

GENERAL DISTRIBUTION OF THE CATHOLIC POPULATION OF THE WORLD.

	Area Sq. Miles.	Population.	Catholics.
Europe	3,700,000	328,000,000	153,837,535
Asia	18,250,000	796,000,000	9,234,000
Africa	12,000,000	206,000,000	2,656,000
America	15,600,000	102,000,000	51,033,790
Australia and Polynesia	5,595,534	4,300,000	672,900
Polar Regions	2,298,175	850,000	–
	57,543,709	1,437,150,000	217,433,325

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LIST OF POPES OF THE ROMAN-CATHOLIC CHURCH.

The rise of the Pontificate of Rome as a temporal power dates from the year 755, when Pepin, King of the Franks, granted to Pope Stefano III. the exarchate of Ravenna, to which Charlemagne added the provinces of Perugia and Spoleto. Kaiser Heinrich III., in 1053, increased these possessions of the Head of the Church by the city of Benevento, with the surrounding territory; and not long after, in 1102, the Marchioness Matilda of Tuscany bequeathed to the Holy See the provinces known as the "Patrimony of St. Peter." In 1297 Forli and the rest of the Romagna, and in 1364 Bologna, became portions of the Papal dominions; and, toward the end of the fourteenth century, the Pontiff acquired full jurisdiction over Rome and Sabina. From the accession of Stefano III., first temporal sovereign, and 95th in the official list of Pontiffs, to Leo XIII., the 258th in the list, there were one hundred and sixty-four Popes, as follows:—

Name of Pontiff.	Nationality.	Year of Election.	Name of Pontiff.	Nationality.	Year of Election.
Stefano III.	Italian	752	Stefano VIII.	Italian	928
Paolo I.	Italian	757	Giovanni XI.	Italian	931
Stefano IV.	Italian	768	Leo VII.	Italian	936
Adriano I.	Italian	772	Stefano IX.	German	939
Leo III.	Italian	795	Martino II.	Italian	943
Stefano V.	Italian	816	Agapito II.	Italian	946
Pasquale	Italian	817	Giovanni XII.	Italian	956
Eugenio II.	Italian	824	Benedetto V.	Italian	964
Valentino	Italian	827	Giovanni XIII.	Italian	965
Gregorio IV.	Italian	827	Benedetto VI.	Italian	972
Sergius II.	Italian	844	Donato II.	Italian	974
Leo IV.	Italian	847	Benedetto VII.	Italian	975
Benedetto III.	Italian	856	Giovanni XIV.	Italian	983
Nicola I.	Italian	858	Giovanni XV.	Italian	995
Adriano II.	Italian	867	Gregorio V.	German	996
Giovanni VIII.	Italian	872	Silvestro II.	French	999
Martino I.	Italian	882	Giovanni XVI.	Italian	1003
Adriano III.	Italian	884	Giovanni XVII.	Italian	1003
Stefano VI.	Italian	885	Sergius IV.	Italian	1009
Formosus	Italian	891	Benedetto VIII.	Italian	1012
Stefano VII.	Italian	896	Giovanni XVIII.	Italian	1024
Romano	Italian	897	Benedetto IX.	Italian	1033
Teodoro II.	Italian	897	Gregorio VI.	Italian	1044
Giovanni IX.	Italian	898	Clemente II.	German	1046
Benedetto IV.	Italian	900	Damaso II.	German	1048
Leo V.	Italian	903	Leo VIII.	German	1049
Cristofo	Italian	903	Vittore II.	German	1055
Sergius III.	Italian	904	Stefano X.	German	1056
Anastasio III.	Italian	911	Nicola II.	French	1058
Lando	Italian	913	Alessandro II.	Italian	1061
Giovanni X	Italian	913	Gregorio VII.	Italian	1073
Leo VI.	Italian	928	Vittore III.	Italian	1086

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Name of Pontiff.	Nationality.	Year of Election.	Name of Pontiff.	Nationality.	Year of Election.
Urbano II.	French	1088	Eugenio IV.	Italian	1431
Pasquale II.	Italian	1099	Nicola V.	Italian	1447
Gelasius II.	Italian	1118	Callisto III.	Spaniard	1455
Callisto II.	French	1119	Pio II.	Italian	1458
Onorato II.	Italian	1124	Paolo II.	Italian	1464
Innocente II.	Italian	1130	Sisto IV.	Italian	1471
Celestino II.	Italian	1143	Innocente VIII.	Italian	1484
Lucio II.	Italian	1144	Alessandro VI.	Spaniard	1492
Eugenio III.	Italian	1145	Pio III.	Italian	1503
Anastasio IV.	Italian	1153	Giulio II.	Italian	1503
Adriano IV.	English	1154	Leo X.	Italian	1513
Alessandro III.	Italian	1159	Adriano VI.	Dutch	1522
Lucio III.	Italian	1181	Clemente VII.	Italian	1523
Urbano III.	Italian	1185	Paolo III.	Italian	1524
Gregorio VIII.	Italian	1187	Giulio III.	Italian	1550
Clemente III.	Italian	1187	Marcello II.	Italian	1555
Celestino III.	Italian	1191	Paolo IV.	Italian	1555
Innocente III.	Italian	1198	Pio IV.	Italian	1559
Onorata III.	Italian	1216	Pio V.	Italian	1566
Gregorio IX.	Italian	1227	Gregorio XIII.	Italian	1572
Celestino IV.	Italian	1241	Sisto V.	Italian	1585
Innocente IV.	Italian	1243	Urbano VII.	Italian	1590
Alessandro IV.	Italian	1254	Gregorio XIV.	Italian	1590
Urbano IV.	French	1261	Innocente IX.	Italian	1591
Clemente IV.	French	1265	Clemente VIII.	Italian	1592
Gregorio X.	Italian	1271	Leo XI.	Italian	1605
Innocente V.	French	1276	Paolo V.	Italian	1605
Adriano V.	Italian	1276	Gregorio XV.	Italian	1621
Giovanni XIX.	Portuguese	1276	Urbano VIII.	Italian	1623
Nicola III.	Italian	1277	Innocente X.	Italian	1644
Martino IV.	Italian	1281	Alessandro VII.	Italian	1655
Onorato IV.	Italian	1285	Clemente IX.	Italian	1667
Nicola IV.	Italian	1292	Clemente X.	Italian	1670
Celestino V.	Italian	1294	Innocente XI.	Italian	1676
Bonifacio VIII.	Italian	1294	Alessandro VIII.	Italian	1689
Benedetto X.	Italian	1303	Innocente XII.	Italian	1691
Clemente V.	French	1305	Clemente XI.	Italian	1700
Giovanni XX.	French	1316	Innocente XIII.	Italian	1721
Benedetto XI.	French	1334	Benedetto XIII.	Italian	1724
Clemente VI.	French	1342	Clemente XII.	Italian	1730
Innocente VI.	French	1352	Benedetto XIV.	Italian	1740
Urbano V.	French	1362	Clemente XIII.	Italian	1758
Gregorio XI.	French	1370	Clemente XIV.	Italian	1769
Urbano VI.	Italian	1378	Pio VI.	Italian	1775
Bonifacio IX.	Italian	1389	Pio VII.	Italian	1800
Innocente VII.	Italian	1404	Leo XII.	Italian	1823
Gregorio XII.	Italian	1406	Pio VIII.	Italian	1829
Alessandro V.	Greek	1409	Gregorio XVI.	Italian	1831
Giovanni XXI.	Italian	1410	Pio IX.	Italian	1846
Martino V.	Italian	1417	Leo XIII.	Italian	1878

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LIST OF POPES FROM THE TIME OF ST. PETER TO STEFANO III.

St. Peter, 42–67 or 68.
St. Linus (2 Tim. iv. 21).
St. Anenclitus, or Cletus.
St. Clement, 92–101.
St. Evaristus.
St. Alexander, until 119.
St. Xystus (Sixtus), until 127.
St. Telesphorus, 127–139.
St. Hyginus, 139–142.
St. Pius, 142–157.
St. Anicetus, 157–168.
St. Soter, 168–177.
St. Elutherius, 177–192.
St. Victor, 192–202.
St. Zephyrinus, 202–219.
St. Callistus, 219–223.
St. Urbanus, 223–230.
St. Pontianus, 230–235.
St. Antherus, 235–236.
St. Fabianus, 236–250.
St. Cornelius, 251–252.
St. Lucius, 253.
St. Stephen I., 253–257.
St. Xystus II. (Sixtus), 257–258.
St. Dionysius, 259–269.
St. Felix I., 269–274.
St. Eutychianus, 274–283.
St. Caius, 283–296.
St. Marcellinus, until 304.
St. Marcellus, 308–310.
St. Eusebius, 310.
St. Melchiades, 311–314.
St. Sylvester I., 314–315.
St. Marcus, 336.
St. Julius I., 337–352.
Liberius, 352–366. (Felix II., 355, Anti-Pope).
St. Damasus, 366–384.
St. Siricius, 385–398.
St. Anastasius, 402.
St. Innocent I., 402–417.
St. Zosimus, 417–418.
St. Boniface, 418–422.
St. Cœlestine, 422–432.
St. Sixtus III., 432–440.
St. Leo I., the Great, 440–461.
St. Hilarius, 461–467.
St. Simplicius, 467–483.
St. Felix III., 483–492.
St. Galasius I., 492–496.
St. Anastasius, 496–497.
St. Symmachus, 498–514.
(Lawrence, Anti-Pope.)
St. Hormisdas, 514–523.
St. John I., 523–526.
St. Felix IV., 526–530.
St. Boniface II., 530–532.
St. John II., 532–535.
St. Agapetus, 535–536.
St. Silverius, 536–540.
Vigilius (537), 540–555.
Pelagius I., 555–560.
John III., 560–573.
Benedict I., 574–578.
Pelagius II., 578–590.
St. Gregory I., the Great, 590–604.
Sabinian, 604–605.
Boniface III., 606.
St. Boniface IV., 607–614.
St. Deusdedit, 615–618.
Boniface V., 619–625.
Honorius I., 625–638.
Severinus, until 640.
John IV., 640–642.
Theodore I., 642–649.
St. Martin I., 649–655.
Eugene I. (654), 655–657.
St. Vitalian, 657–672.
Adeodatus, 672–676.
Donus or Domnus I., 676–678.
St. Agatho, 678–682.
St. Leo II., 682–683.
St. Benedict II., until 685.
John V., 685–686.
Conon, 687.
St. Sergius I., 687–701.
John VI., 701–705.
John VII., 705–707.
Sisinnius, 708.
Constantine, 708–715.
St. Gregory II., 715–731.
St. Gregory III., 731–741.
St. Zachary, 741–752.
Stephen II., 752.

[Died without having been consecrated. Is not counted by the majority of historians.]

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CATHEDRALS OF THE WORLD.

Italy and Spain.

ROME, St. Peter's. — Length, 613½ feet; breadth, 446½ feet; height, 448 feet; founded, 1503 A.D.; finished, 1626 A.D. The cathedral occupies the site of a basilica built by Constantine 306; founded by Julius II.; dedicated by Urban VIII., 1626; its erection was carried on by twelve architects, among whom were Bramante, Raphael, Michael Angelo, and Maderno; the plan is in the form of a Latin cross. The annual cost of keeping the church in repair is 30,000 scudi.

MILAN, Duomo. — Length, 486 feet; breadth, 252 feet; height, 355 feet; founded, 1387 A.D. Founded by Giovanni Galeazzo Visconti; the ground plan is a Latin cross, terminated by an apsis; the exterior has niches for 4,500 statues, of which 3,400 are completed; architecture, Gothic.

FLORENCE, Duomo. — Length, 500 feet; breadth, 306 feet; height, 388 feet; founded, 1298 A.D.; finished, 1444 A.D. The original design was by Arnolfo; completed by Brunelleschi; architecture, Italian-Gothic; covers 84,802 square feet.

SEVILLE. — Length, 431 feet; breadth, 315 feet; height, 350 feet; founded, 1349 A.D.; finished, 1519 A.D. This cathedral is of the Spanish-Gothic style, and is superbly decorated; attached to it is the remarkable tower, the Giralda, 350 feet high; it has one of the largest organs in the world, and paintings by Murillo, Vargas, the Herreras, etc.

Germany, Belgium, and France.

COLOGNE. — Length, 511 feet; breadth, 231 feet; height, 501 feet; founded, 1248 A.D.; finished, 1880 A.D. The building of the cathedral was suspended 1509, but has been continued by the kings of Prussia since 1842; 600th anniversary celebrated 1848; $2,000,000 expended since 1842; it is considered one of the best Gothic structures in Europe.

DANTZIG, Marienkirche. — Length, 358 feet; breadth, 112 feet; height, 230 feet; founded, 1343 A.D.; finished, 1503 A.D. The cathedral contains the celebrated picture of "The Last Judgment." The vaulted roof is 98 feet high, supported by 26 brick pillars. It is built of brick; the whole area is 42,000 feet.

STRASBURG. — Length, 357 feet; breadth, 150 feet; height, 466 feet; founded, 1277 A.D.; finished, 1601 A.D. The cathedral was designed by Erwin of Steinbach, and completed by John Hultz; its spire is the highest in the world; injured by shells during the Franco-German war of 1870, but since repaired; famous for its wonderful clock; architecture, Gothic.

ANTWERP, Notre Dame. — Length, 390 feet; breadth, 250 feet; height, 403 feet; founded, 1325 A.D.; finished, 1411 A.D. It was sacked 1566; contains Rubens' "Descent from the Cross;" architecture, Gothic.

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RHEIMS. — Length, 466 feet; breadth, 160 feet; height, 144 feet; founded 1211 A.D.; finished, 1430 A.D. The cathedral is of Gothic architecture, but the towers of the original design have not been completed. The French kings were crowned here for many centuries, the last being Charles X.

AMIENS, Notre Dame. — Length, 469 feet; breadth, 182 feet; height, 422 feet; founded, 1220 A.D.; finished, 1288 A.D. The cathedral was commenced by Robert de Luzarches, and completed by Thomas and Regnault de Cormont; architecture, Gothic.

PARIS, Notre Dame. — Length, 390 feet; breadth, 144 feet; height, 224 feet; founded, 1163 A.D.; finished, 1420 A.D. Founded by Pope Alexander III., though a church on the present site had been built 365 A.D.; suffered during the Revolution, but was repaired by Napoleon I. The pillars of the nave are 4 feet in diameter, resting on gravelled beds 18 feet below the surface. The organ is 45 feet high, 36 feet wide, with 3,484 pipes. The architecture is Gothic; covers 64,108 square feet.

The United States.

NEW YORK, St. Patrick's. — Length, 332 feet; breadth, 174 feet; height, 328 feet; founded, 1858. It was projected by Archbishop Hughes, who laid the corner-stone Aug. 15, 1858; it is of white marble, in the Decorated Gothic style; it has not been completed, but services have been held in it for several years.

PHILADELPHIA, St. Peter and St. Paul. — Length, 216 feet; breadth, 136 feet; height, 210 feet; founded, 1846; finished, 1862. Is built of red sandstone, in the Roman-Corinthian style, from designs by Le Brun. It has a fine organ, frescos, and an altar-piece by Brumidi.

BALTIMORE. — Length, 190 feet; breadth, 177 feet; height 127 feet; founded, 1806; finished, 1865. It is built of granite, in the form of a cross, surmounted by a lofty dome and two bell-towers. It has a large organ of 6,000 pipes and 36 stops; a painting presented by Louis XVI., and one presented by Charles X. of France.

BOSTON, Cathedral of the Holy Cross. — Length, 364 feet; breadth, 170 feet; height to ridge-pole, 120 feet. South-west corner with spire will be 300 feet; small tower in north-west corner will be 200 feet. Entire measurement, 46,000 square feet; covers more than an acre of ground. Pews accommodate 3,500. It was projected by Archbishop Williams, and dedicated 1875. The style is the Early English Gothic. It is built of Roxbury stone, and ornamented with granite trimmings.

Canada and Mexico.

MONTREAL, St. Peter's. — Length, 333 feet; breadth, 222 feet; height, 256 feet; founded, 1868; unfinished, 1886. The cathedral is an imitation of St. Peter's, Rome. The expenditure up to the present year is $250,000. There will be five main entrances, and one on each side of the portico.

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There will be twenty-six altars and four pulpits within the interior. Stone from the St. Coteau quarries. Probable cost of edifice when completed will run over a million dollars.

MONTREAL, Notre Dame. — Length, 255 feet; breadth, 135 feet; height, 220 feet; founded, 1824; finished, 1829. It is built in the Gothic style of the thirteenth century; it has two towers, each 220 feet high, one of which contains a chime of bells, and the other a single bell, the "Gros Bourdon," weighing 29,400 pounds; cost of the cathedral, £80,000.

QUEBEC, The Basilica. — Commenced 1647; consecrated 1666; partly destroyed by fire during the sieges and storming of the city. Length, 216 feet; breadth, 108 feet; height, 100 feet. It is the oldest sacred structure in North America. Built of limestone. The Basilica is distinguished for its solidity and cheerful aspect, rather than for splendor and symmetry of architecture. It contains many rare and valuable paintings. Capacity 5,000.

MEXICO. — Length, 500 feet; breadth, 420 feet; founded, 1573; finished, 1667. This cathedral is built in an incongruous mixture of styles; contains a magnificent interior, with costly altars, statuary, and painting. Cost of the cathedral, $2,500,000.

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CHRONOLOGICAL TABLE SHOWING THE REMARKABLE GROWTH OF THE CATHOLIC PRESS IN THE UNITED STATES AND CANADA.

1810. Propagateur Catholique, Le (weekly), New Orleans; L. Lafargue.
1832. Catholic Telegraph (weekly), Cincinnati; Rev. J. F. Callaghan.
1837. Wahrheitsfreund (weekly), Cincinnati; Benziger Brothers.
1838. Pilot (weekly), Boston; Pilot Publishing Company.
1840. Freeman's Journal and Catholic Register (weekly), New York; J. A. McMaster.
1844. Catholic (weekly), Pittsburg; J. Porter.
1846. Katholische Kirchen Zeitung (weekly), Jamaica, N.Y.; M. Oertel.
1850. Catholic Mirror (weekly), Baltimore; J. B. Piet.
1850. Herold des Glaubens, Der (weekly), St. Louis; German Printing and Publishing Association.
1851. Aurora, Die (weekly), Buffalo; C. Wieckmann.
1857. Monitor (weekly), San Francisco; Rev. J. F. Harrington.
1857. Tablet (weekly), New York; D. and J. Sadlier & Co.
1860. Katholische Volks-Zeitung (weekly), Baltimore; John Schmidt.
1860. Katholische Wochenblatt (weekly), Chicago; F. X. Brandecker.
1865. Ave Maria (weekly), Notre Dame, Ind.; Rev. D. E. Hudson.
1865. Catholic World (monthly), New York; Rev. I. T. Hecker.
1866. Catholic Standard (weekly), Philadelphia; G. D. Wolff.
1866. Katholischer Glaubensbote (weekly), Louisville; G. D. Deuser.
1866. North-western Chronicle (weekly) St. Paul; North-western Chronicle Publishing Company.
1867. Wanderer, Der (weekly), St. Paul; F. Fassbind.
1868. Guardian Angel (monthly), Philadelphia; Revs. J. O'Reilly and W. F. Cook.
1868. Morning Star and Catholic Messenger (weekly), New Orleans; New-Orleans Catholic Publishing Company.
1868. Western Catholic (weekly), Chicago; J. R. Coffin.
1869. Central Catholic Advocate (weekly), Louisville; L. H. Bell.
1869. Western Watchman (weekly), St. Louis; Rev. D. S. Phelan.
1870. Catholic Citizen (weekly), Milwaukee; Rev. G. C. Willard.
1870. Catholic Sentinel (weekly), Portland, Ore.; Catholic Sentinel Publishing Company.
1870. Young Catholic (monthly), New York; Rev. I. T. Hecker.
1871. Catholic Review (weekly), New York; P. V. Hickey.
1871. Luxemburger Gazette (weekly), Dubuque; N. Gonner.
1872. Catholic Union (weekly), Buffalo; Rev. P. Cronin.
1872. Michigan Catholic, Detroit, Mich.; William H. Hughes, editor and proprietor.
1872. Western Home Journal (weekly), Detroit; W. E. Savage.
1873. I. C. B. U. Journal, Philadelphia; M. J. J. Griffin.
1873. Union (weekly), New York; J. W. O'Brien.
1874. Cæcilia (monthly), New York; J. Singenberger.

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1874. Catholic Universe (weekly), Cleveland; M. Tello.
1874. Catholic Visitor (weekly), Lockport, N.Y.; Wilber Brothers.
1874. Columbia (weekly), Milwaukee; German Catholic Printing Society.
1874. Concordia (weekly), Green Bay, Wis.; Concordia Printing Association.
1874. Gazeta Polska Catolicka (weekly), Chicago; John Barzynski.
1874. Harp (monthly), Montreal; J. Gillies.
1874. Lake Shore Visitor (weekly), Erie, Penn.; Rev. T. A. Casey.
1874. Pilot (weekly), Chicago; M. J. Cahill.
1874. Tribune (weekly), Toronto; A. Robertson.
1875. Catholic Columbian (weekly), Columbus; Rev. D. A. Clarke.
1875. Catholic Visitor (weekly), Richmond; D. J. O'Connell, D.D.
1875. Christliche Woche, Die (weekly), Buffalo; Rev. J. M. Sorg.
1875. Revista Catolica (weekly), Les Vegas, N. Mex.; S. Pessare.
1875. Stimme der Wahrheit, Die (weekly), Detroit; J. B. Muller.
1876. L'Album des Familles (monthly), Ottawa; J. Tasse.
1876. American Catholic Review (quarterly), Philadelphia; Very Rev. J. A. Corcoran.
1876. Catholic, Parkersburg, Va.; J. N. O'Brien.
1876. Connecticut Catholic (weekly), Hartford; M. F. Scanlan.
1877. Catholic Times (weekly), Rochester; —— O'Connor.
1878. Katholischer Jugend-Freund, New York (weekly), Chicago; Rev. A. J. Thiele.
1878. Catholic Record (weekly), London, Ont.; Thomas Coffey.
1878. Catholic Telegraph (weekly), Albany, N.Y.; Rev. J. M. Ludden and M. J. Louden.
1878. Katholisches Volksblatt (weekly), New York; Rev. A. Schwenniger.
1878. Standaard, De (weekly), De Pere, Wis.; De Standaard Printing Company.
1879. Celtic Monthly (monthly), New York; J. Haltigan.
1880. Catholic Fireside (monthly), New York; Catholic Fireside Publishing Company.
1880. Illustrated Catholic American (weekly), New York; P. V. Hickey.
1880. Catholic Herald, Boston; P. McCorry editor, D. O'Loughlin proprietor.
1882. Republic, Boston, Mass.; Patrick Maguire.
1882. Brooklyn Examiner, Brooklyn, N.Y.; Edward Feeney & Co.
1883. Vesper Bells, Philadelphia, Penn.; Dan F. Gillin, publisher.
1883. Working Boy, Boston; Rev. D. H. Roche, editor and publisher.
1883. Orphan's Friend, Boston, House of the Angel Guardian; Brother Joseph, publisher.

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ABBREVIATIONS OF ECCLESIASTICAL WORDS AND EXPRESSIONS.

ABBREVIATIONS are literary contrivances for saving time and space. They are of two kinds, consisting either in the omission of some letters or words, or in the substitution of some arbitrary sign.

Abp. Archbishop.
A.C. (Ante Christum), Before Christ.
Adv. Advent.
A.M.D.G. For the greater honor and glory of God.
Ap. Apostle.
Apoc. Apocalypse.

B.C. Before Christ.
B.D. Bachelor of Divinity.
Bib. Bible, Biblical.
Bp. Bishop.
Br. Brother.
B.V. Blessed Virgin.
B.V.M. Blessed Virgin Mary.

Card. Cardinal.
Cath. Catholic.
C.C. Corpus Christi.
Ch. Church, Chapter.
Chanc. Chancellor.
Chr. Christian.
Chr. Ch. Christ Church.
Chron. Chronology.
Com. Ver. Common Version.
Cor. Corinthians.

Dan. Daniel.
D.D. Doctor of Divinity.
Dea. Deacon.
Deut. Deuteronomy.
D.F. Defender of the Faith.
D.G. By the grace of God, Thanks to God.
D.T. (Doctor Theologiæ), Doctor of Divinity.

Eccl., Eccles. Ecclesiastes.
Eccl. Hist. Ecclesiastical History.
Ecclus. Ecclesiasticus.
Exod., Ex. Exodus.

Fid. Def. (Fidei Defensor), Defender of the Faith.

Gen. Genesis.

H.E. (Hoc Est), This is.
Heb. or **Hebr.** Hebrew, Hebrews.
H.H. His Holiness (the Pope).
H.P. High Priest.

I.C.TH.U.S. (ιχθυς), (Jesous Christos, Theou Huios, Soter), Jesus Christ, the Son of God, the Saviour.
I.H.S. (Jesus Hominum Salvator), Jesus the Saviour of Men. (In Hâc [Cruce] Salus), In this [cross] salvation.
I.N.R.I. (Iesus Nazarenus Rex Iudæorum), Jesus of Nazareth, King of the Jews.
Is. or **Isa.** Isaiah.
Itin. Itinerancy.

J.C. Jesus Christ.
Judg. Judges.
J.M.J. Jesus, Mary, and Joseph.
J.V. (or **U.**) **D.** (Juris Utriusque Doctor), Doctor of both Civil and Canon Law.

Ki. Kings.
Kingd. Kingdom.

Ld. Lord.
Lev. Leviticus.
Lit. Litany.
Lp., Ldp. Lordship.

Macc. Maccabees.
M.S. (Memoriæ Sacrum), Sacred to the memory.

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N.S. (Notre Seigneur), Our Lord.
N.S.J.C. (Noster Salvator Jesus Christus), Our Saviour Jesus Christ.
N.T. New Testament.
Num. or **Numb.** Numbers.
N.V.M. Nativity of the Virgin Mary.

O. Test. Old Testament.
Ord. Ordinary.
O.T. Old Testament.

P. (Père), Father.
Pet. Peter.
P.P. Pastor of Pastors, when applied to the Pope.
P.P. Parish Priest.
Pr. Priest.
Prot. Protestant.
Ps. Psalm or Psalms.

R.C. Roman Catholic.
Rect. Rector.
Rel. Religion.
Rev. Revelation.
Rev. or **Rev'd.** Reverend.
Revs. Reverends, plural of Reverend.
Rom. Romans.
Rom. Cath. Roman Catholic.
R.R. Right Reverend.
Rt. Rev. Right Reverend.

Sam. Samuel, Samaritan.
Script. Scripture, Scriptural.
Seq. or **seq.** (Sequentes or Sequentia), The following.
S.J. Society of Jesus.
S. of Sol. Song of Solomon.
S.S. Sunday School.
SS. Saints.
St. Saint.
S.T.D. (Sacræ Theologiæ Doctor), Doctor of Sacred Theology.
Su. Sunday.
Sun. or **Sund.** Sunday.
Sup. Superior.

Theol. Theology, theological.
Trans. Translated.
Trin. Trinity.

Vat. Vatican.
Ven. Venerable.
V.G. Vicar General.
Vul. Vulgate.

Wp. Worship.
W.P. Worthy Patriarch.

X. Christ.
Xm. or **Xmas.** Christmas.
Xn. or **Xtian.** Christian.
Xnty. or **Xty.** Christianity.
Xt. Christ.

Zach. Zachary.

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COUNCILS OF THE CHURCH.

A COUNCIL is an assembly of the Prelates of the Church, called together by their lawful head, in order to decide questions concerning faith or morals or ecclesiastical discipline. The following are the chief kinds of councils: —

1. *A General or Œcumenical Council*, being one to which the bishops of the whole world are lawfully summoned by the Pope, or with his consent, and presided over by him or by his legates. Its decrees must also have the approval of the Sovereign Pontiff. General councils are infallible, — that is, they cannot teach us any thing wrong in faith or in morals. 2. *A Provincial Council*, which is a meeting of the bishops of one province. 3. *A National Council*, which is a gathering of the bishops of one country. 4. *A Diocesan Council*, which is a council composed of the bishop and clergy of a diocese, and is usually called a *Synod*.

The following are the names of the general councils which have been held up to the present time. The first eight were held in Asia, or the *Eastern* part of Christendom; and the remainder in Europe, or the *Western* part.

1. First of Nice, A.D. 325, condemned heresy of Arius.
2. First of Constantinople, A.D. 381, condemned heresy of Macedonius.
3. Council of Ephesus, A.D. 431, condemned heresy of Nestorius.
4. Council of Chalcedon, A.D. 451, condemned heresy of Eutyches.
5. Second of Constantinople, A.D. 553, condemned books of Theodorus favoring Nestorian heresy.
6. Third of Constantinople, A.D. 680, condemned heresy of Monothelites.
7. Second of Nice, A.D. 787, condemned heresy of Iconoclasts.
8. Fourth of Constantinople, A.D. 870, condemned and deposed Photius, author of Greek schism.
9. First Lateran, A.D. 1123, regulated rights of Church and Emperors in election of bishops and abbots.
10. Second Lateran, A.D. 1139, condemned heresies of Peter of Bruys and Arnold of Brescia.
11. Third Lateran, A.D. 1179, condemned heresies of Waldenses and Albigenses.
12. Fourth Lateran, A.D. 1215, for general legislation.
13. First of Lyons, A.D. 1245, decreed a general crusade.
14. Second of Lyons, A.D. 1274, decreed the double procession of the Holy Ghost.
15. Council of Vienne, A.D. 1312, abolished order of Knights Templars.
16. Council of Florence, A.D. 1439–45, a reconciliation of the Greeks took place.
17. Fifth Lateran, A.D. 1512, for re-establishment of discipline in Church.
18. Council of Trent, A.D. 1545–63, heresies of Luther, Calvin, and others condemned.
19. Vatican Council, A.D. 1869–70, solemnly decreed the infallibility of the Pope, in the following words: "We teach and define that it is a dogma divinely revealed: That the Roman Pontiff, when he speaks *ex cathedra*, — that is, when, in the discharge of his office of pastor and teacher of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals, to be held by the Universal Church, — is by the Divine assistance promised to him in blessed Peter, possessed of that infallibility with which the Divine Redeemer willed that the Church should be endowed in defining doctrine regarding faith or morals; and that, therefore, such definitions of the Roman Pontiffs are of themselves, and not from the consent of the Church, irreformable."

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CHURCH VESTMENTS, ETC.

1. **The Amice** is a white linen veil which the priest first passes over his head and then covers his shoulders with. It represents the veil with which the Jews covered the face of Christ when they buffeted Him in the house of Caiaphas, and bade him prophesy who it was that struck him (St. Luke xii. 64).
2. **The Alb** is a large white tunic which descends to the feet. It represents the white garment that Herod put on our Lord.
3. **The Girdle** is a cord passed round the waist, and used for holding up the Alb.
4. **The Maniple** is a vestment which the priest carries upon his left arm.
5. **The Stole** is a vestment which the priest passes around his neck and crosses over his breast. The girdle, maniple, and stole represent the cords and bands with which our Lord was bound during His passion.
6. **The Chasuble,** or outward vestment, represents the purple garment with which Jesus was clothed in derision as a mock king in the house of Pilate. Upon this garment is a large cross to remind us of that which Christ bore to Calvary,

   In these vestments the Church makes use of five colors: viz., (1) *White* on the feasts of our Lord, the Blessed Virgin, of the angels, and of saints that were not martyrs. (2) *Red* on the feasts of Pentecost, of the finding and exaltation of the cross, and of the apostles and martyrs. (3) *Purple,* which is the penitential color, is used in the penitential times of Advent and Lent, and upon Vigils and Ember days. (4) *Green* on most other Sundays and ordinary days throughout the year. (5) *Black* on Good Friday, and in Masses for the dead.
7. **The Corporal** is a square piece of linen upon which the Host rests from the Offertory to the priest's Communion.
8. **The Pall** is a square piece of linen by which the cup of the chalice is covered. The corporal, the pall, and the altar-cloths, of which there are three, represent the linen in which the dead body of Christ was shrouded and buried.
9. **The Chalice** is the cup which the priest uses at the altar, in which to consecrate, and from which to receive, the precious Blood of our Lord.
10. **The Paten** is a golden plate upon which the priest puts the Host which he offers and consecrates in the Mass.
11. **The Ciborium** is a sacred vessel resembling a chalice, closed with a lid, in which the Holy Eucharist is kept for the use of communicants.
12. **The Monstrance** is a kind of portable tabernacle made in such a manner that the Blessed Sacrament may be distinctly seen by the faithful. This vessel is sometimes called the "Remonstrance."
13. **Lighted Candles** are always upon the altar during Mass, (1) to honor the victory and triumph of Jesus by these lights, which are tokens of our joy and of His glory; and (2) to denote the *light of faith* with which we are to approach Him, and to signify that Christ is "the true Light which enlighteneth every man that cometh into the world."
14. **The Missal** is the Mass-book wherein the holy service is contained.
15. **A Small Bell** is occasionally rung during Mass to give notice, to such as cannot see the altar, of the more solemn part, of the sacrifice.
16. **Incense** is symbolical of prayer, according to the words of David: "Let my prayer, O Lord, be directed as incense in Thy sight." The priest is incensed because he is the representative of Jesus Christ. To offer incense to a person, was a mark of great honor among the ancients.
17. **The Tabernacle Veil** is to remind us of the presence of our Lord in the Blessed Sacrament of the altar.

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A PRONOUNCING DICTIONARY

OF

Catholic Words, Phrases, and Expressions, Biographical Names, Historical Facts, and Religious Information, Etc.

Ab'bess. A superior of an order or community of nuns.

Ab'bey. A religious house or monastery presided over and governed by an abbot.

Ab'bot. The superior of a religious community, who live according to prescribed rules.

Abbre'viator. A papal secretary employed in the chancery, who transcribes in abbreviated form papal decisions, documents, etc.

Ablu'tion. A washing of the priest's fingers, and the chalice, with wine and water after communion; also a drying of the lips and chalice after drinking the same.

Absolu'tion. A remission of sin by the priest, in the sacrament of penance, by authority received from Christ.

Ab'stinence. Voluntarily depriving ourselves of the common pleasures and indulgences of mind or body, as the Church may from time to time command.

Ac'olyte. 1. The name given to him who has received the highest of the four minor orders. 2. One who serves at Mass upon the altar. He may be either a layman or an ecclesiastic.

Ad'vent. The time from Advent Sunday (the Sunday nearest to the Feast of St. Andrew), to Christmas Eve, is the season of Advent, "the coming of the Son of God." Fasting, penance, and prayer are at this, more than at any other season, enjoined by the Church.

Ag'nus De'i. 1. Lamb of God, which represents meekness. 2. A prayer at Mass, before the Communion. 3. A figure of a lamb stamped on the wax which remains from the paschal candles, and solemnly blessed by the Pope on the Thursday after Easter, in the first and seventh years of his Pontificate. 4. A heart-shaped article of devotion, covered with woollen cloth or silk, to be worn about the person.

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Alb. A loose-fitting vestment or garment of white linen with sleeves. Is worn about the neck, and reaches to the feet of the priest, who attires himself with it before saying Mass, repeating the prayer, "Make me white, O Lord, and cleanse me," etc. (See Sacramentals, etc.)

Allelu'ia. From the Hebrew, "Praise the Lord." It is used in the Mass between the Epistle and Gospel, except in times of mourning, when the Church omits it.

All-Saints. An annual feast, the 1st of November, set apart by the Church in honor of all martyrs and saints.

All-Souls. A day of devotion on which the Church solemnly commemorates and prays for all the souls in purgatory, that they may be speedily loosed from their sins. It occurs on the 2d of November.

Al'moner. A dispenser of alms; generally an ecclesiastic at the court of royalty, who acts in that capacity.

Alms. A work of mercy. It may be the bestowal of a material gift, or spiritual assistance, to the needy.

Al'tar. A place for sacrifice.

Al'tar-Breads. Unconsecrated wafers made of fine wheaten flour, round in shape, and usually stamped on the centre with the figure of Christ, or the letters I. H. S. They vary in size. The smaller wafer is intended for the communion of the faithful. The larger one is received by the priest, or used for benediction; and at a fixed length of time is consumed by a priest at Mass.

Al'tar-Cloths. Three white cloths, usually made of linen; or two cloths, of which one is doubled and laid on the altar. They are blessed by the bishop, or a priest with special faculties.

A'men. A Hebrew word signifying, "So be it."

Am'ice was the name of a loose and flowing linen garment worn by the Romans over the tunic, and by priests and pilgrims. Also a vestment still worn by priests during the service of the Mass. It was originally a piece of embroidered linen worn on the head or shoulders of the superior clergy, like a hood or cape.

Anath'ema. The Church has used the phrase "Anathema sit," which means "Let him be accursed," from the earliest times. It is pronounced against wilful heretics, and excludes them from her communion. From the ninth century, a distinction has been made between excommunication and anathematizing; the latter being the extreme form of denunciation against obstinate offenders. Such a sentence could not be pronounced without the concurrence of the provincial bishops with their metropolitan.

An'chorites, or An'chorets, the hermits who began to appear in the Christian Church in the third century, living in solitude, and not, like the monks or cenobites, in communities. During the first two centuries Christians generally thought it enough to withdraw from the world by refusing to participate in heathen festivals and amusements; but extreme views became gradually prevalent, and were connected with a belief in the merit of celibacy, of abstinence from particular kinds of food, of self-inflicted tortures, etc. The persecutions to which Christians were subjected drove some into the soli-

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tude of deserts; afterward the glory of a life spent in loneliness and austerity became a substitute for that of the martyr's death. The general corruption of society also caused many earnest and well-meaning persons to flee from it. The ascetics first set the example of retiring from cities to rural districts and villages: the anchorites went farther, and sought to withdraw themselves altogether from mankind; and if the reputation of sanctity which was connected with a life of solitude constituted its chief attraction to some, there can be no doubt that many chose it in the hope of thereby attaining to real sanctity. Many of the anchorites voluntarily subjected themselves to the vicissitudes of the weather without proper habitation or clothing, restricted themselves to coarse and scanty fare, wore chains and iron rings, and even throughout many years maintained painful postures, such as standing on the top of a pillar, thus displaying an earnestness which greater enlightenment might have directed to the good of mankind. Paul the Hermit and Antony were among the first and most celebrated anchorites. St. Simeon Stylites has been celebrated in legend and song. The fame of their sanctity drew many to visit them; their advice was often sought, and the number of their visitors was much increased by the belief that diseases, particularly mental diseases, were cured by their blessing. Sometimes, also, they returned for a short time to the midst of their fellow-men to deliver warnings, instructions, or encouragements, and were received as if they had been inspired prophets or angels from heaven.

An'drew, the first disciple of Christ, and afterward an apostle, was, like his brother Peter, a fisherman. Previous to his recognition of Christ as the Messiah, he had been numbered among the disciples of John the Baptist. See John i. 40, 41. The career of Andrew as an apostle after the death of Christ is unknown. Tradition tells us, that after preaching the gospel in Scythia, Northern Greece, and Epirus, he suffered martyrdom on the cross at Patræ in Achaia, 62 or 70 A.D. A cross formed of beams obliquely placed is styled St. Andrew's cross. St. Andrew is the patron saint of Scotland; he is also held in great veneration in Russia as the apostle who, according to tradition, first preached the gospel in that country. In both countries, there is an order of knighthood named in his honor.

An'drew I., II., and **III.**, reigned in Hungary from 1046 to 1301. Andrew II., in 1222, convoked a diet to which he granted the "Golden Bull," the Magna Charta of Hungary.

An'gel. Messenger of Heaven. Purely spiritual intelligences created by God, and superior to man.

An'gel Guard'ians. The Church teaches that every person has an angel guardian appointed for him by God, to watch over him, defend him from evil, suggest pious thoughts, and, finally, if he should have persevered in the way of God, to bring his soul to heaven.

An'gels. In Jewish and Christian theology, a class of superior spirits represented as the immediate instruments of Divine Providence. As Scripture contains no complete and systematic account of angels, the belief of the Church respecting them, except in a few points, has never been exactly defined. It has always been held, that angels and human souls, notwith-

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standing the high origin of the latter, are distinct; only Dionysius Areopagita and a few modern speculators have maintained the contrary. Dionysius, in his *Hierarchia Cœlestis*, divides angels into nine orders. Whether there are not spirits superior both to men and angels, has been a disputed point. The names that have all along been in most common use are Michael, Gabriel, and Raphael. The creation of the angels was placed by the Platonizing Church Fathers before that of the material world; others assigned it to some one of the six days. Equally various were the opinions as to the nature of the angels. The second synod of Nice (787) assigned them a subtile, ethereal, or fire-like body; the scholastics, on the other hand, and the Lateran Council of 1215, maintained their immateriality; while others, owing to the appearing of angels mentioned in Scripture, attributed to them the power of assuming momentarily the corporeal form. The poet Nonnus (living in Egypt in the fifth century) is the first to speak of angels' wings, but the cherubim were represented by the ancient Jews as winged figures. The belief in *guardian* angels was common both to heathens and Jews, and had been reduced to system by Philo; and the doctrine was adopted in the Christian Church, and defended by Origen and others. It is founded on Matt. xviii. 10, and Acts xii. 15.

Annuncia'da. 1. The religious Order of the Heavenly Annunciation, or of the Nuns of the Annunciation of Mary, was instituted by Victoria Fornare at Genoa in 1682, after the rule of St. Augustine. 2. Another Order of the Annunciation, or of Nuns of Mary's Announcement, or the Ten Virtues, was endowed by John of Valois at Bourges in 1501, after its separation from Louis XII. 3. The Order of Knights of the Annunciation in Savoy, known originally as the Order of the Neck-chain or Collar, was instituted in 1360 by Amadeus VI., Duke of Savoy. It received statutes from Amadeus VIII. in 1409; was renewed in 1518 under the name of the Holy Annunciation; and in 1720 was raised by Victor Amadeus to be the first Order of the kingdom of Savoy.

Annuncia'tion, announcement of the conception of Jesus Christ to the Virgin Mary. The festival is celebrated on the 25th of March, Lady Day, and in Old Style this day began the year.

An'them. (See Antiphon.)

An'tichrist. It is the belief of the whole Church, that before our Lord comes again, a real individual being shall appear in the world, who shall become an evil power, persecute the Church, and lead many into apostasy. The general notion of antichrist, as a power opposing itself to the reign of the Messiah, may be traced back beyond the Christian era. Its origin is, perhaps, to be found in the prophecy of Ezekiel concerning the doom of Gog and Magog. The ancient Jews conceived that immediately previous to the Messiah's reign, national adversity must be experienced in an extreme degree, and that an angel of Satan would appear who must be overcome before prosperity could be restored. This was antichrist. The idea is adopted in the New Testament, although the term antichrist occurs in no place of Scripture except in the First and Second Epistles of John.

An'tiphon. An alternate chant, sung in the Church at vespers and on feast-days.

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Antonel'li (Giacomo), a distinguished Cardinal, born 1806 at Sonnino, a village situated near the Pontine Marshes; he gained the favor of Pope Gregory XVI., who named him a *prelato*, and gave him some excellent ecclesiastical appointments. In 1841 Antonelli became under-secretary of state to the Ministry of the Interior; in 1844, second treasurer; and in the following year finance minister of the two Apostolic Chambers. Pope Pius IX., having mounted the Papal throne in 1846, raised Antonelli during the next year to the dignity of cardinal deacon of St. Agatha alla Suburra. In 1848 Antonelli was president and minister of foreign affairs in a liberal cabinet, which framed the famous *Statuto* or Constitution, proclaimed in 1848, the principal articles of which were so very soon eluded.

Antoni'nus, Itinerary of (*Antonini Itinerarium*), a valuable geographical work, containing the names of all the places and stations on the principal and cross roads of the Roman Empire, with their distances from each other in Roman miles. It has been usually attributed to the Emperor Marcus Aurelius Antoninus, whence its name. The testimony, however, of Æthicus, author of the *Cosmographia*, assures us that a general survey of the Roman Empire was commenced 44 B.C., in the consulship of Julius Cæsar and Marcus Antonius, and completed in the reign of Augustus, when the results of the survey received the sanction of the State. These results, it is inferred, are embodied in this *Itinerary*, which, it is further supposed, received additions and amendments in the time of the Antonines. Subsequent improvements were made down to the reign of Diocletian.

Anto'nius, or An'tony of Padua, St., born at Lisbon 1195, was related to Godfrey of Bouillon. He was first a monk of the Augustine Order, and in 1221 became one of the most active propagators of the Order of Franciscans. On his missionary voyage to Africa, being cast on the coast of Italy, he preached with great success at Montpellier, Toulouse, Bologna, and Padua, where he died 1231. His anniversary falls on June 13. His monument, a fine work of statuary, is in the church which bears his name at Padua.

An'tony, St., or Anthony of Thebes, surnamed the Great, the father of monachism, born about 251 A.D., at Koma, in Upper Egypt. Having sold his possessions, and distributed the proceeds among the poor, he withdrew into the wilderness; but in 305 he was persuaded to leave this retreat by the prayers of numerous anchorites who wished to live under his direction. He founded the monastery of Faïoum, near Memphis, which may be considered the origin of cenobite life. The persecution of the Christians by Maximian in 311 A.D. induced St. Anthony to leave his cell, and proceed to Alexandria; but he returned to his solitude, and plunged yet deeper into the desert. At length he found a lodgement on a hill, about a day's journey from the Red Sea; but his disciples discovering his retreat, so pressed him with their affectionate importunities, that he ventured to accompany them back. In 355 the venerable hermit, then 104 years of age, made a journey to Alexandria to dispute with the Arians. He had interviews with Athanasius and other distinguished persons, and retired to his desert home, where he died 356 A.D. Although the father of monachism, St. Anthony is not the

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author of any monastic "rules;" those which the monks of the Eastern schismatic sects attribute to him are the production of St. Basil.

ST. ANTHONY'S FIRE. — The Rev. Alban Butler, in his *Lives of the Saints*, gives the following account of the origin of this name: "In 1089 a pestilential erysipelatous distemper, called the sacred fire, swept off great numbers in most provinces of France. Public prayers and processions were ordered against this scourge. At length it pleased God to grant many miraculous cures of this dreadful distemper to those who implored his mercy through the intercession of St. Anthony, especially before his relics; the church (of La Motte St. Didier, near Vienne, in Dauphiné) in which they were deposited was resorted to by great numbers of pilgrims, and his patronage was implored over the whole kingdom against this disease." The "Order of Canons Regular of St. Anthony," a religious fraternity, founded about 1090 for the relief of persons afflicted with the fire of St. Anthony, survived in France till 1790.

ST. ANTHONY'S WELL, a small fountain near the ruined Chapel of St. Anthony, on the north slope of Arthur's Seat near Edinburgh.

Apocalyp'tic Num'ber is "the mystical number" 666, spoken of in the Book of Revelation. As early as the second century the Church had found that the name antichrist was indicated by the Greek characters expressive of this number; while others believed it to express a date. The most probable interpretation is that which was current in the days of Irenæus, and which found the number in the word *Lateinos* (*Latinus*). The Roman nation — the mightiest pagan power on earth — was the most terrible symbol of antichrist, and the number 666 appears in the Greek characters which spell the name.

Apos'tasy. The giving up of the Christian faith.

Apos'tate literally designates any one who changes his religion, whatever may be his motive.

Apos'tle. "One who is sent."

Apostol'ic Fathers. Christian authors who wrote in the age succeeding that of the apostles.

Aqui'nas (Thomas), one of the most influential of the scholastic theologians, born in the Castle of Rocca Secca in 1224. He received the rudiments of his education from the Benedictine monks of Monte-Casino, and completed his studies at the University of Naples. A strong inclination to philosophical speculation determined the young nobleman, against the will of his family, to enter (1243) the Order of Dominicans. In order to frustrate the attempts of his friends to remove him from the convent, he was sent away from Naples with the view of going to France; but his brothers took him by force from his conductors, and carried him to the paternal castle. Here he was guarded as a prisoner for two years, when he escaped and went to Cologne. Thoroughly imbued with the scholastic, dialectic, and Aristotelian philosophy, he came forward, after a few years, as a public teacher in Paris. It was not, however, till 1257, that Aquinas obtained the degree of doctor, as the University of the Sorbonne was hostile to the mendicant monks. He vindicated his Order in his work, *Contra Impugnantes Dei*

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Cultum et Religionem. He continued to lecture with great applause in Paris till Urban IV., in 1261, called him to Italy to teach philosophy in Rome, Bologna, and Pisa. Finally, he came to reside in the convent at Naples, where he declined the offer of the dignity of archbishop. Being summoned by Gregory X. to attend the General Council at Lyons, he died on the way, 1274, at Fossanuova, in Naples. According to a report, he was poisoned at the instigation of Charles I. of Sicily, who dreaded the evidence that Aquinas would give of him at Lyons. Even during his life, Aquinas enjoyed the highest consideration in the Church. His voice carried decisive weight with it. A general chapter of Dominicans in Paris made it obligatory on the members of the Order, under pain of punishment, to defend his doctrines. It was chiefly the narratives of miracles said to have been wrought by Aquinas, that induced John XXII., in 1323, to give him a place among the saints. He gave a new and scientific foundation to the doctrine of the Church's treasury of works of supererogation, to that of withholding the cup from the laity in the communion, and to transubstantiation. He also treated Christian morals according to an arrangement of his own, and with a comprehensiveness that procured him the title of the "Father of Moral Philosophy." His greatest work is the *Summa Theologica*, on account of which he is called the "Angel of the Schools." Pope Leo XIII. declared him, in 1880, to be henceforward the patron of all schools of learning of the Catholic world.

Archbish'op. The word first occurs in the fourth century. It is derived from the Greek, and is a title that was bestowed on the old metropolitans of the Church about the ninth century.

Ark of the Cov'enant, Ark of the Tes'timony, or Ark of Jeho'vah, one of the most important parts of the furniture of the tabernacle which, by Divine direction, the Israelites constructed in the wilderness, and afterward of the temple built by Solomon at Jerusalem. A description of it is to be found in Exod. xxv., in the command given to Moses for its construction, and also in Exod. xxxvii.; from which it appears that it was a chest of shittim-wood (very generally supposed to be the wood of a species of acacia, but by some regarded as more probably that of the wild olive), overlaid with gold within and without, two cubits and one-half in length, one cubit and one-half in breadth and in height, — that is, according to the common estimate of the length of the cubit, three feet nine inches in length, and two feet three inches in breadth and in height; the lid being formed entirely of pure gold, with a crown or raised border of gold round about. Within the ark was deposited the "testimony," consisting of "the two tables of the law," that is, the stone tablets upon which the Ten Commandments were inscribed. The golden lid of the ark was called the mercy-seat, or propitiatory; and above it were the cherubim made of the same piece of gold with it, and between them was the place of the shekinah, or manifestation of the Divine presence. The ark had also golden rings, through which passed staves of shittim-wood, overlaid with gold, for carrying it in the journeyings of the Israelites, concerning which very particular rules were laid down (see Num. iv.). While being carried from one

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place to another, it was covered first with a "covering of badgers' skins," and above this with "a cloth wholly of blue;" and in the tabernacle and temple it was put into the "most holy place," into which the high-priest alone was to enter upon the "day of atonement." The ark was called the Ark of the Covenant, because it was the appointed symbol of the presence of God as the God of Israel, and of his covenant with his people.

Ascen'sion Day, one of the great religious festivals of the Catholic Church. It is held on the fortieth day after Easter, and is intended to commemorate the ascension of Christ into heaven.

Ash-Wednesday (pr. *wens'day*), the first day of Lent, so called from the Catholic ceremony of strewing ashes on the head as a sign of penance. This custom, probably introduced by Gregory the Great (590–604), was sanctioned by Pope Celestine III. in 1191, and became universal. The ashes, made from the palms remaining from the previous Palm Sunday, are blessed immediately before the Mass.

Asper'ges. "Thou shalt sprinkle me." The celebrant repeats the word at the beginning of high Mass, while he sprinkles the altar, priests, and congregation with holy water.

Assump'tion of the Vir'gin Ma'ry. A festival of the Church. From the early ages of the Church has come down the pious tradition that the body of the Virgin had been carried up to heaven by Christ and his angels. This is not an article of faith. It is of faith, however, that the soul of the Blessed Virgin Mary was assumed into heaven.

Attri'tion. An imperfect sorrow for sin, fear of disgrace, fear of hell, etc.; distinct from contrition, yet good in itself as coming from God and leading to contrition, but without actual confession will not avail to justify the sinner.

Au'reole, Golden. In Christian art it is used to designate the glory of the figure represented. It surrounds the whole figure in sacred pictures and statuary.

A've Mari'a, Angel'ical Saluta'tion, or the **Angel'ic Saluta'tion,** are names given by Catholics to a very common form of address to the Virgin Mary. *Ave Maria* are the first two words of the prayer in Latin, which is taken from the angel Gabriel's salutation (Luke i. 28). An edict of John XXII. (1326) ordains that every Catholic shall morning, noon, and evening at the warning of the bells, repeat three aves.

Banns. A proclamation of intended marriage, which is read before the congregations of the churches of which the affianced are members. The Church adopts this method of discovering any impediment, which may be stated to the ecclesiastical authorities before marriage occurs.

Bap'tism. A sacrament of the Church (literally, a dipping in water), instituted by Christ, by which we are cleansed from original sin; and necessary for salvation.

Baptis'mal Water. Water blessed in the font on Holy Saturday and on the vigil of Pentecost. The priest signs the water with the cross, divides it with his hands, pouring it towards the north, south, east, and west, breathes into it, and places in it the paschal candle. He then sprinkles a part on the

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people, and reserves the rest for private use. Oil of catechumens and chrism are then poured into the water by the priest.

Bap'tistery. A place for the administration of baptism.

Basil'ica. A fine, stately, magnificent church.

Bead, Beade, or Bede, in Anglo-Saxon and Old English, signified "a prayer," and hence came to mean the small perforated balls of gold, silver, glass, ivory, hard wood, etc., used for keeping account of the number of prayers repeated. A certain number strung on a thread makes a rosary. A beadsman or beadswoman is one who prays for another. Persons of station and wealth in old times "had regularly appointed beadsmen, who were paid to weary Heaven with their supplications." Beadsmen appointed to pray for the king and state sometimes lived together, and hence beadhouse is synonymous with an almshouse. A common form of signature at one time was: "Your bounden beadsman," or, "Your humble beadswoman," instead of the modern "Your obedient servant."

Beatif'ic Vision. The sight of God face to face, which is the end for which man is destined, and which constitutes the essential bliss of angels and men.

Beatifica'tion. To be among the number of the blessed. It is an act which declares that the deceased person or persons have been proved to have received power from God, as demonstrated by miracles, and whose virtues have been proved by sufficient testimony.

Benedic'tines. The general name of all the monks following the rule of St. Benedict. The first Benedictine monastery was that founded at Monte Cassino, in the kingdom of Naples, about 529, by St. Benedict himself. The order increased so rapidly after the sixth century, that the Benedictines must be regarded as the main agents in the spread of Christianity, civilization, and learning in the West. They are said at one time to have had as many as thirty-seven thousand monasteries, and counted among their branches the great Order of Clugny, founded about 910; the still greater Order of the Cistercians, founded in the following century; the Congregation of Monte Cassino, in 1408; of St. Vanne, in 1600; and of St. Maur on the Loire, in 1627. The Benedictines were suppressed in France, with the other monastic orders, at the Revolution in 1792, and their splendid conventual buildings at St. Maur on the Loire were destroyed. They have lately been revived; and the Benedictines of Solesmes, established 1837, have resumed, under the direction of Dom Gueranger, Dom (now Cardinal) Pitra, and others, some of the works which the Benedictines of St. Maur left unfinished, and entered on literary enterprises of their own.

The rule of St. Benedict was less severe than that which the Eastern ascetics followed. Besides implicit obedience to their superior, the Benedictines were to shun laughter, to hold no private property, to live sparely, to exercise hospitality, and, above all, to be industrious. Compared with the ascetic orders, the Benedictines, both in dress and manners, may be styled the gentlemanly order of monks.

Benedic'tion (from the Latin *benedicere*, to speak well), signifies a solemn invocation of the Divine blessing upon men or things. The ceremony in its simplest form may be considered almost coeval with the earliest expression

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of religious feeling. We know from Holy Writ that the Jewish patriarchs, before they died, invoked the blessing of God upon their children; and at a later period the priests were commanded to implore the Divine blessing upon the people. Christ sanctioned the custom, which was consequently carried forward into the primitive Church, where it gradually developed itself in different forms.

Benedic'tus. A portion of the service of the Mass of the Roman Church; also the so-called "Canticle of Zachary" (Luke i. 68–79), used in the office of lauds.

Ber'nard, Great St., *Mons Jovis*, a famous mountain-pass in the Penuine Alps, between Piedmont and the Valais. The pass attains an elevation of more than eight thousand feet above the sea-level; and almost on its very crest, on the edge of a small lake, which is frozen over nine months out of the twelve, stands the *hospice*, founded in 962 by Bernard de Menthon, a Savoyard nobleman, for the benefit of pilgrims to Rome. The hospice, said to be the highest habitation in Europe, is occupied by ten or twelve St. Augustine monks, who, with their noble dogs of St. Bernard breed, have rescued many hundred travellers from death by exposure to cold or burial in the snow, which ranges from ten to forty feet in depth. The humanity of the monks shortens their lives. The pass, which was traversed in early times by the Romans, Charlemagne, and Frederick Barbarossa, is celebrated for the passage of thirty thousand French troops under Napoleon in May, 1800. Little St. Bernard, which forms part of the chain of the Graian Alps, is the most convenient of the Alpine passes, and is supposed to have been the one by which Hannibal led his forces into Italy. It also possesses a hospice, which is situated 7,192 feet above the sea.

Berret'ta. A cap worn by ecclesiastics, squarely shaped, with three or four prominent corners. A doctor of divinity generally wears a four-cornered berretta. A doctor of divinity, however, cannot wear a four-cornered berretta at divine service; at all other times he may wear one if he chooses. A priest's berretta is black; a bishop's, purple; a cardinal's, red. The Pope does not wear a berretta.

Bethab'ara. John's place of baptizing beyond Jordan.

Bethes'da, Pool of, meaning "house of pity." The scene of Christ's cure of the impotent man (John v. 2–9), and resort of the "impotent, blind, halt, and withered;" once filled with water, "which an angel went down at certain seasons and troubled;" is now dry, and used as a deposit for dirt and rubbish. It is situated within the gates of Jerusalem, near the St. Stephen's Gate and the Mosque of Omar; measures 460 feet in length, by 120 in breadth, and 75 in depth.

Beth'lehem, or **Beit'lahem,** meaning "house of bread," celebrated in Scripture as the birthplace of our blessed Saviour and of King David, is now a small unwalled village, situated at a distance of five miles south of Jerusalem. The population, about three thousand souls, is wholly Christian, — that is, Latin, Greek, and Armenian. The village is situated in the centre of a most interesting country; and the roof of the Latin monastery — the only public building of any importance, enclosing the cave which is the

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alleged place of our Lord's nativity — commands a beautiful and extensive view of the surrounding country.

Bi'ble. From the Greek *βιβλίον*, *βιβλος*, a letter or paper. The sacred books of the Jews and Christians.

Bish'op. The title of the highest order of clergy in the Christian Church. The name is from the Greek *episcopos*, an overseer. The Athenians used to send officers, called *episcopoi*, to their subject states. The word was adopted by the Romans; and Cicero speaks of himself as an *episcopus* in Campania; it was also applied by them to the officers who inspected the provision-markets.

Bla'sius, a saint and martyr, was bishop of Sebaste in Cappadocia when Licinius began a bloody persecution of the Christians. Blasius left the town, and concealed himself in an unknown chasm in the rocks; but his abode was discovered by Agricola, while out hunting. The saint was conveyed to Sebaste; and as he steadfastly refused to deny Christ, and to worship the heathen gods, he was put to death, A.D. 316. The wool-combers claim him as their patron, for the singular reason that he was tortured, among other instruments, with a wool-comb. At Bradford, in Yorkshire, there is a septennial procession of that craft on his day. The practice of invoking St. Blasius in cases of sore-throats is said to have originated in the circumstance that, when young, he saved the only son of a rich widow from being choked by a fish-bone.

Blas'phemy is an offence against God and religion, by denying to the Almighty his being and providence, or by contumelious reproaches of our Lord and Saviour Jesus Christ; also all profane scoffing at the Holy Scriptures, or exposing them to ridicule and contempt. In England a blasphemous libel may be prosecuted as an offence at common law; and similar laws are still on the statute-books of some of the United States, but are seldom, if ever, enforced.

Bod'y of a Church, more commonly called the nave, though this latter term is sometimes employed to include the aisles, is also known as the main or middle aisle.

Bona (Giovanni), Roman-Catholic cardinal, distinguished for piety and learning; born 1609, died 1674. He wrote an important treatise on the sacred liturgy.

Brevi'ary. A compendium of prayers, which includes within the four parts into which the book is divided, — viz., winter, spring, summer, and autumn quarters, — the psalter, psalms, hymns, chapters, and lessons, with responsories and versicles for each day of the Church year.

Brief. A Papal brief is a letter issuing from the Court of Rome, written on fine parchment in modern characters, subscribed by the Pope's secretary of briefs, dated "a die Nativitatis," and sealed with the Pope's signet-ring, the seal of the Fisherman.

Bull. A Papal bull is so named from the *bulla* (or round leaden seal, bearing on one side a representation of SS. Peter and Paul and on the other the name of the reigning Pope), which is attached to the document by a silken cord if it be a "bull of grace," and by one of hemp if a "bull of justice." Bulls are engrossed on strong, rough parchment, in Gothic characters.

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Candela'brum. A Latin word signifying properly a candlestick (from *candela*, a candle), but more frequently employed to mean a support for a lamp. Candelabra usually stood on the ground, and were of considerable height, from four to eight or even ten feet. The base often consists of three feet of a lion, goat, griffin, or other animal.

Can'dlemas, in its ecclesiastical meaning, is the feast of the Purification of the Virgin Mary, and is observed on the 2d of February. This festival is very strictly kept by the Catholic Church, there being a procession with many lighted candles, and those required for the service of the ensuing year being also on that occasion blessed; hence the name Candlemas Day.

Canon'ical Hours are the times fixed for Divine service in the Catholic Church, but no longer strictly adhered to as to the *time* of recitation; but as a part of the Divine office they are recited by every ecclesiastic in major orders, as a matter of strict obligation. They are observed as to the time by many religious communities of men, the Benedictines for example. These have not always been the same, but are now seven: matins and lauds, prime, tierce, sext, none, vespers, and compline.

Canon'icals. A term used to describe the proper ecclesiastical dress of the clergy.

Canoniza'tion. In the Church, the act of the Pope by which a deceased person is solemnly declared to be a saint. It had its origin in the practice of the early Church, of inserting in the commemorative prayer of the Eucharistic Liturgy the roll of the names of those who had died as martyrs, or distinguished themselves as confessors of the faith. This record was entered in the diptychs of the Church, and read in the so-called "Canon" of the Liturgy. Each bishop was at first accustomed to declare deceased persons to be saints. In the West the exercise of this power came to be reserved to the Popes; and the ceremonial itself was invested with much solemnity, and regarded as of very great importance. The first Papal canonization was accomplished by John XV. The Popes have possessed the exclusive right since 1170. The right of *beatification* also belongs to them. When it is proposed to canonize a person of reputed sanctity, the Pope declares his views in a consistory, and an inquiry is instituted as to the virtues and merits of the person proposed.

Can'on Law is a collection of ecclesiastical constitutions for the government and regulation of the Roman-Catholic Church, although many of its regulations have been admitted into the ecclesiastical system of the Church of England, and still influence other Protestant bodies. It was compiled from the opinions of the ancient Latin Fathers, the decrees of general councils, and the decretal epistles and bulls of the Holy See.

Can'on of the Mass. That part of the Mass which begins after the "Sanctus" with the prayer "Te igitur," and ends before the Pater Noster. The Canon consists, according to the Council of Trent, "of our Lord's very words, and of prayers received from apostolic tradition or piously ordained by holy Pontiffs."

Cap'uchins. A branch of the order of *Franciscans*, so designated from the *capuche* which is their head-dress.

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Car'dinal (Lat. *cardinalis*, chief, from *cardo*, a hinge). Cardinals are the highest dignitaries in the Roman Church after the Pope, whose electors and councillors they are, and with whom their appointment exclusively rests. Since 1586 their number has been fixed at seventy; but this is seldom complete, and has sometimes fallen much below. Ten vacancies were filled on the 12th of May, 1879, and it is said that at no time have so many eminent men been admitted in one group to the cardinalate as now. Comment is also made on the fact that the liberal element in the Church, using the term in the Catholic sense, is strongly represented in the new addition to the Sacred Senate. Out of ten new cardinals, only two are Italians; and in the College, which now numbers sixty-four members, one-half are foreigners.

The Pope often employs cardinals as ambassadors, and the individual thus employed is styled legate *a Latere*. A cardinal-legate acts, or recently acted, as governor of the North Provinces of the Papal States, which thence received the name of legations. The chief secretary of state, the *Camerlengo* or minister of finances, the vicar of Rome, and other leading officials, are always chosen from among the cardinals. The Council of Cardinals, when assembled under the presidency of the Pope to discuss matters of Church and State, is called the Consistorium. There are public consistories, which are held on great occasions, and correspond to the levees of other sovereigns; and private and secret consistories, which are the privy council of the Pope.

Car'dinal Vir'tues (Lat. *cardinalis*, chief, from *cardo*, a hinge). The cardinal virtues of the ancients were justice, prudence, temperance, and fortitude. They were so called because the whole of human virtue was supposed to hinge or turn upon them. In other words, they were considered as a full and comprehensive classification of man's various duties. Of the four cardinal virtues, it will be seen that the first, justice, is the social virtue; that prudence (which, properly speaking, includes temperance also) regards the well-being of the individual; while fortitude is necessary to both. This last was a virtue greatly esteemed in the ancient world: each one's lot being much less secure than with us in the present day, it was impossible to say what suffering might be in store for the most prosperously situated of men.

In systems of theology, there are declared to be four cardinal virtues, "prudence, fortitude, temperance, and justice," from which all other "moral" virtues are represented as flowing. But there is a prior division of virtues into the two classes of theological and moral; the theological virtues being faith, hope, and charity. The distinction between these two classes is represented as consisting in this: that the theological virtues "immediately regard God," and the moral virtues do not immediately regard God, but are commanded and rewarded by God, and are beneficial to ourselves.

Car'mel is a mountain ridge, six or eight miles long, stretching nearly north and south from the plain of Esdraelon into the sea, the only great promontory on the low coast of Palestine. The height has been variously stated,

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but is probably about a thousand feet above the level of the plain. Mount Carmel is renowned in Jewish history, and is often alluded to in the imagery of the prophets. On the summit of Mount Carmel, there is a monastery called Elias, after the prophet Elijah, the monks of which take the name of "Carmelites." It is built on the supposed site of the grotto where Elijah lived, and the spot where he slew the priests of Baal.

Car'melites, or Order of Our La'dy of Mount Carmel. A monastic order, probably founded as an association of hermits on Mount Carmel by Berthold, Count of Limoges, about 1156. Driven out by the Saracens in the thirteenth century, the Carmelites wandered over Europe; and Simon Stoch, their general, changed them into a mendicant order in 1247. The order of *Carmelitesses*, or *Carmelite Nuns*, was instituted in 1452, and is very numerous in Italy.

Cat'acombs. Subterraneous chambers and passages, formed generally in a rock which is soft and easily excavated, such as *tufa*. Catacombs are to be found in almost every country where such rocks exist, and, in most cases, probably originated in mere quarries, which afterwards came to be used either as places of sepulture for the dead or as hiding-places for the living. The most celebrated catacombs in existence, and those which are generally understood when catacombs are spoken of, are those on the Via Appia, at a short distance from Rome. To these dreary crypts it is believed that the early Christians were in the habit of retiring, in order to celebrate their new worship in times of persecution; and in them were buried many of the saints and martyrs of the primitive Church. They consist of long, narrow galleries, usually about eight feet high and five feet wide, which twist and turn in all directions, very much resembling mines. The graves were constructed by hollowing out a portion of the rock, at the side of the gallery, large enough to contain the body. The entrance was then built up with stones, on which usually the letters D. M. (Deo Maximo), or XP, the first two letters of the Greek name of Christ, were inscribed. Other inscriptions and marks, such as the cross, are also found. Though latterly devoted to the purposes of Christian interment exclusively, it is believed that the catacombs were at one time used as burying-places by pagans also. At irregular intervals these galleries expand into wide and lofty vaulted chambers, in which the service of the Church was no doubt celebrated, and which still have the appearance of churches. The original extent of the catacombs is uncertain, the guides maintaining that they have a length of twenty miles, whereas about six only can now be ascertained to exist, and of these many portions have either fallen in or become dangerous. When Rome was besieged by the Lombards in the eighth century, many of the catacombs were destroyed; and the Popes afterward caused the remains of many of the saints and martyrs to be removed and buried in the churches. Art found its way into the catacombs at an early period, and many remains of frescos are still found in them. Belzoni, in 1815 and 1818, explored many Egyptian catacombs built three thousand years ago, and brought to England the sarcophagus of Psammetichus, formed of Oriental alabaster exquisitely sculptured. In the Parisian catacombs,

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formerly stone-quarries, human remains from the Cemetery of the Innocents were deposited in 1785, and many of the victims of the Revolution of 1792–1794 are interred in them.

Cat'afalque. An oblong, bin-shaped erection used during Masses of the dead when the corpse is not there. It is suitably placed in a position near the altar, surrounded with burning lights, and draped in black.

Cat'echism, from a Greek word, *katēcheō*, which means to resound, or sound into one's ears: hence, to instruct by word of mouth. Persons undergoing instruction in the principles of Christianity were hence called *catechūmens* (*katēchoumenoi*), and the teacher appointed for this purpose was called a *catechist*. Hence any system of teaching by question and answer is called a catechism. A summary of Christian doctrine.

Cath'olic. Universal. As applied to the Church, it means the one true Catholic Church throughout the world, which teaches the truth of Christ whole and entire, as distinguished from heretical sects.

Cath'olic Epis'tles. The name given, according to Clemens Alexandrinus and Origen, to certain epistles, addressed not to particular churches or individuals, but either to the Church universal or to a large and indefinite circle of readers. Originally, the Catholic Epistles comprised only the first Epistle of John and the first of Peter; but at least as early as the fourth century (as evinced by the testimony of Eusebius), the term was applied to all the apostolic writings used as "lessons" in the orthodox Christian churches. But this included the Epistle of James, of Jude, the second of Peter, and the second and third of John. These seven thus constituted the Catholic Epistles, although the genuineness and authenticity of the last-mentioned five were not universally acknowledged; but this very incorporation with epistles whose canonicity was not questioned naturally had the effect of confirming their authority, so that in a short time the entire seven came to be considered a portion of the canon.

Cel'ebrant. The priest who actually offers Mass, as distinct from his assistants at the altar.

Cel'ibacy of the Clergy. Their unmarried state of life.

Cem'etery. From the Greek, "a sleeping-place." Catholic cemeteries are consecrated burial-places for Christians. The Church holds it unlawful to allow the interment of excommunicated persons therein.

Chal'ice. The cup used for the wine which is to be consecrated in the Mass. Chalices are made of gold or silver: they must at least have a silver cup gilt inside. It must be consecrated by the bishop with chrism, according to a form prescribed in the Pontifical. Only those invested with holy orders may touch it.

Chal'ice Veil. The silk veil which covers the chalice.

Chan'cel. The part of a church between the altar and the nave, so named from the rails (*cancelli*) which separated it from the nave.

Chap'el (Fr., *chapelle*), a word derived from *capa*, which originally signified a case or chest in which were contained the relics of a saint, and afterwards the place where the chest was kept. The term now signifies a building erected for the purposes of public worship, but not possessing the full privileges and characteristics of a church.

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Chap'lain. A priest who ministers to the wants of a special class.

Chas'uble. The outside garment of a priest, worn during the celebration of the Mass. It covers the priest front and back, and is ornamented with a cross and flowers. It typifies good works, humility, charity, and peace, which are to cover and adorn the priest on every side.

Cher'ubim. Supernatural beings who guarded the entrance to Paradise after the fall. They form the second among the nine orders of angels.

Choir. A band of singers.

Chor'ister. A singer in a choir, whether collegiate or parochial.

Chrism. Olive-oil mixed with balm, blessed by the bishop on Holy Thursday, and used by the Church in confirmation, baptism, ordination, consecration of altar-stones, chalices, churches, and in the blessing of baptismal water. The oil is diffusive, and signifies the fulness of grace; the balm mixed with it, incorruption and the "good odor of Christ."

Christ. A title of our Saviour, now in general use almost as a name or as part of his name. It is originally Greek, signifies *anointed*, and corresponds exactly in meaning and use with the Hebrew word Messiah; so that this title, given to Jesus of Nazareth, is an acknowledgment of him as the Saviour long promised to the house of Jacob and to the human race. As prophets, priests, and kings were anointed on being called to their several offices, so the Saviour was anointed as at once prophet, priest, and king; the Holy Spirit, often represented under this figure, being given to him to qualify his human nature for all that belonged to his mediatorial office and work.

Christ'mas Day. The 25th of December, on which the Church celebrates Christ's birth.

Church. A word which signifies either a place of Christian worship, or a collective body of Christian people. It is, in all probability, derived from the Greek adjective *kyriakos* (from *kyrios*, lord), the place of worship having been called the Lord's house, and the worshippers the Lord's people. The Scottish *kirk*, the German *kirche*, etc., are merely different forms of it.

Church His'tory, or Ecclesias'tical His'tory, the history of the Christian religion and church, forms one of the most important parts of the general history of mankind, and is intimately connected, not only with the political history of the world, but with the history of philosophy, of literature, and of civilization. The sources and authorities are extremely various, and their due appreciation often requires as much judgment as their exploration requires toil. Church history is either general — embracing a view of the affairs of the Church in the whole world, from the beginning to the present day — or particular, relating to some particular country, or time, or portion of the Church. By some authors it has been treated chiefly with regard to the outward affairs of the Church, and by others with reference to doctrine, morals, and the evidences of spiritual life; whilst others still have devoted their attention chiefly to the forms of worship, the constitution of the Church, and other things generally comprehended under the name of ecclesiastical antiquities.

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Cibo'rium. A vessel used in Catholic churches to hold the host: it is made of gold or silver, and often ornamented with a cross.

Circumcis'ion, Feast of. This feast celebrates the humility of our Lord in allowing himself to be seemingly numbered among sinners by submitting to the law of the Jews.

Cler'gy. The priests of God.

Clois'ter. An enclosed area, square, surrounded by covered passages which have continuous walls on the outer side, and rows of pillars on the inner side, facing the square and out-buildings, such as monastic churches, or colleges.

Coadju'tor. An assistant to a prelate or a priest holding a benefice. In this country the bishops only have their coadjutors.

Col'lect. Certain short prayers of comprehensive brevity, collected together, and said in the Mass at different times.

Col'lege. A collection or assemblage.

Command'ments of God. The Ten Commandments.

Command'ments of the Church, called the Six Commandments, regarded as binding as the Decalogue, imposed upon the laity of the Catholic Church. They refer to the Mass, fasting, confession, the sacrament, support of pastor, and marriage.

Com'mon House, or Com'mon Room, was an apartment in a monastery in which a fire was constantly kept burning for the use of the monks, who frequently were allowed fire nowhere else. The common house was presided over by a monk who was called the master. It was the prototype of the common rooms in the colleges and halls of universities.

Commun'ion. The receiving from the hands of the priest the body and blood, soul and divinity, of Jesus Christ.

Commun'ion of Saints. The union which binds together the members of the Church on earth, and connects the Church on earth with the Church suffering in purgatory, and triumphant in heaven.

Concep'tion of Our Lady. An order of nuns, founded in 1484, in honor of the Immaculate Conception, by Beatrix de Sylva, sister of James, first Count of Poralegro, in Portugal. It was confirmed in 1489 by Pope Innocent VIII., who granted the sisterhood permission to follow the rule of the Cistercians; but after the death of the foundress in 1489, Cardinal Ximenes put the nuns under the direction of the Franciscans, and imposed upon them the rule of St. Clara. The order subsequently spread into Italy and France. Their dress consists of a white gown, a blue mantle, and a scapulary on which is worn the image of the Virgin.

Con'clave (Latin), either the place where the cardinals assemble for the choice of a pope, or the assembly itself. The practice of a conclave originated at the election of Gregory X. at Viterbo in 1271, and was regulated by the Council of Lyon in 1274, with formalities still substantially in force. The conclave must consist of a single apartment, having only one door, which is kept securely locked. Food and other necessaries are handed through a window, and are subjected to a rigorous examination, in order to prevent communication with the outer world; the cardinals not being allowed to

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leave the place, or to receive or send out letters, until a new pope is chosen. As the conclave was generally held in the Pauline Chapel at Rome, a great number of cells were erected in one of the galleries, each to form the lodgement of a cardinal. A *conclavist* is a spiritual or secular attendant on the cardinals during the conclave. Each cardinal is allowed three. They are sworn to silence, and are not allowed to leave except in illness.

Concor'dat (Lat. *concordatum*, "a thing agreed on"), although sometimes used of purely secular treaties, is now almost exclusively employed to designate a compact on ecclesiastical affairs between the Pope, as head of the Roman-Catholic Church, and the temporal ruler of a particular kingdom or state. Concordats commonly relate to things which are neither purely spiritual, as faith, the sacraments, or worship, nor purely temporal, as civil rights, taxation, etc., but mixed matters, regarding which each power makes certain claims, in regard of which the action of the two powers can with difficulty be dissociated; and in which, therefore, in the hope of harmonious co-operation for the public good, each is willing to cede to the other a portion of its peculiar right. Concordats are of two kinds, — the first in the form of a treaty, to which both the contracting powers are formally consenting parties; the second, in which the terms are concerted by both, or, at least, are mutually accepted, but are published only by one, most commonly by the Pope, in the form of a bull, reciting the enactments which result from the agreement. This difference is only in form. In both it is a settled doctrine of Catholic canonists, and especially of those of the Ultramontane school, that the Pope never absolutely cedes purely spiritual powers. Thus, in the presentation to bishoprics, while the King "nominated" or "elected," the Pope always reserved to himself the power of "canonical institution."

Confes'sion. To accuse ourselves of our sins to a priest who has received authority to give absolution.

Confes'sional. The place where the priest hears confessions.

Confess'or (saint). The name for a person who confessed the Christian faith in times of persecution, and thereby exposed himself to danger.

Confess'or (in the sacrament of penance). The priest who hears confessions.

Confirma'tion. A sacrament by which grace is conferred on baptized persons by which they are strengthened for the Christian faith. The sacrament is conferred by the bishop.

Confi'teor. A form of prayer ("I confess to Almighty God, to blessed Mary ever Virgin," etc.) used in the sacrament of penance, and by the priest at the beginning of Mass, before he ascends the steps of the altar.

Confrater'nity. An association of laymen who devote themselves to some work, devotion, or charity, for the glory of God.

Congrega'tion. An assembly, generally a religious assembly; in its most ordinary use, an assembly of Christians met in one place of worship. In the Catholic Church, it often designates a sort of board of cardinals, prelates, and divines, to which is intrusted the management of some important branch of the affairs of the Church.

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Consecra'tion. 1. The form of words by which the bread and wine in the Mass are changed into Christ's body and blood.

2. The act of solemnly dedicating a person or thing to the service of God.

Consist'ory. Properly, a place of assembly; but in the later Latinity the word came to signify the particular place where the privy council or cabinet of the Roman emperor met, and, after the time of Diocletian and Constantine, the council itself. The assessors of this council were partly the ordinary members, such as the imperial chancellor and seneschal, partly extraordinary; and their duty was to deliberate on all the important affairs of legislation, administration, and justice. The *form* of the imperial consistory passed over into the early Christian Church. The bishops established their consistories; and the highest ecclesiastical court, composed only of cardinals, which meets in the Vatican, under the presidency of the Pope, to determine all such matters as the appointment of cardinals, archbishops, bishops, etc., still bears this name, as do also the private councils which the Pope can call at his pleasure. The Protestant Church of Germany was induced to perpetuate the consistorial courts, principally because the episcopal authority passed into the hands of territorial princes not familiar with ecclesiastical affairs.

Consubstan'tial. God the Son ever in the Father, and the Father in him, — co-equal, co-eternal.

Contempla'tion. A word used to describe the life of those who devote themselves to prayer and meditation, rather than to active works of charity.

Contri'tion. "Grief of mind and detestation of sin committed, with a purpose of sinning no more." (Council of Trent.)

Con'vent. An enclosed building wherein a community lives, and devotes itself to religious works.

Cor'pus Chris'ti Fes'tival. The most splendid festival of the Catholic Church. It was instituted in 1264, in honor of the consecrated Host, and with a view to its adoration, by Pope Urban IV., who appointed for its celebration the Thursday after the festival of the Trinity, and granted to all the penitent who took part in it an indulgence for a period of from forty to a hundred days. The festival is chiefly distinguished by magnificent processions. In France it is known as the *Fête Dieu*.

Coun'cil, Ecumen'ical. Councils of the Church Catholic; ecclesiastical universal assemblies. There have been seven: viz., (1) the first council at Nice, A.D. 325; (2) the first at Constantinople, A.D. 381; (3) the first at Ephesus, A.D. 431; (4) at Chalcedon, A.D. 451; (5) second at Constantinople, A.D. 553; (6) third at Constantinople, A.D. 681; (7) second at Nice, A.D. 787. The latest of these councils was held 1869.

Crea'tion. Making out of nothing.

Cre'dence. A table on the Epistle side of the altar, covered with a linen cloth on which the cruets with wine and water, the humeral veil for the subdeacon, the burse, chalice, the candlesticks borne by the acolytes, etc., are placed during high Mass, and taken therefrom when required for use in the function.

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Creed. A summary of the chief articles of faith.

Crib. In the Liberian Basilica at Rome, there is a crib which is the one in which Christ was born. It was brought from Bethlehem in the seventh century.

Cro'sier. A staff curved at the top, straight in the middle, and pointed at the lower end. It is a bishop's symbol of authority over his flock. It is given him at his consecration.

Cross. The symbol of Christ's death. The cross was a common instrument of capital punishment among the ancients; and the death of the cross was esteemed so dishonorable, that only slaves and malefactors of the lowest class were subjected to it by the Romans. It was customary to proclaim the name and offence of the person crucified, or to affix a tablet (*album*) to the cross on which they were inscribed. Malefactors were sometimes secured to a simple upright stake, and so left to die, or they were impaled upon it; and to this upright stake the Latin name *crux* was originally and more strictly applicable; but very generally a cross-piece (*patibulum*) was added to the stake, to which the arms of the criminal were tied, or to which his hands were nailed. When the cross-piece was fastened at right angles below the summit of the upright stake, the cross was called *crux immissa;* when the cross-piece was fastened at right angles across the top of the upright stake, the cross was *crux commissa;* and when it was formed of two beams crossing one another obliquely, it was *crux decussata.* The cross was erected without the gates of towns, but in places of frequent resort. The person crucified often lived for days upon the cross. The death of Christ by crucifixion led Christians to regard the cross with feelings of reverence, and to make use of the sign of the cross as a holy and distinguishing sign. The custom of *crossing*, in honor and commemoration of Christ, can be traced back to the third century.

Cru'cifix. A cross with the effigy of Christ fixed to it. The principal crucifix in Catholic Churches stands in the centre of the high altar. It is used at benediction, to give place to the ostensorium which holds the consecrated Host.

Crusades' is the name given to the religious wars carried on during the Middle Ages between the Christian nations of the West and the Mohammedans. The first of these was undertaken simply to vindicate the *right* of Christian pilgrims to visit the Holy Sepulchre. On the conquest of Palestine, however, the *object* of the Crusades changed, or at least enlarged; and the efforts of the subsequent Crusades were directed to the rescue of the whole land from the Saracens, who had repossessed themselves of it. In 1073 the Greek Emperor Manuel VII. sent to supplicate the assistance of the great Pope Gregory VII. against the Turks, accompanying his petition with many expressions of profound respect for his Holiness and the Latin Church. Gregory cordially responded; but circumstances prevented him from carrying the designs which he entertained into execution, and the idea of a crusade died gradually away. It was, however, revived by his successor, Urban II., whose sympathies were kindled by the burning zeal of Peter the Hermit, who was now traversing Europe, preaching

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everywhere to crowds, and producing the most extraordinary enthusiasm by his descriptions of how pilgrims were murdered, robbed, or beaten, how shrines and holy places were desecrated, and how nothing but greed restrained the ruffian Turks (who made the Christians pay heavy taxes for their visits to Jerusalem) from destroying the Holy Sepulchre, and extirpating every vestige of Christianity in the land. As soon as the feelings of Europe had been sufficiently heated, Urban openly took up the question. Two councils were held in 1095. At the second, held at Clermont, in France, a crusade was definitely resolved on. The Pope himself delivered a stirring address to a vast multitude of clergy and laymen; and as he proceeded, the pent-up emotions of the crowd burst forth, and cries of *Deus vult* rose simultaneously from the whole audience. These words, *Deus vult*, by the injunction of Urban, were made the war-cry of the enterprise; and every one that embarked in it wore, as a badge, the sign of the cross; hence the name *crusade*.

First Crusade. — From all parts of Europe, thousands upon thousands hurried at the summons of the Pope to engage in the holy war. "The most distant islands and savage countries," says William of Malmesbury, "were inspired with this ardent passion." It is said that in the spring of 1096 not less than six million souls were in motion toward Palestine. The first army consisted of twenty thousand foot, and was commanded by a Burgundian gentleman, Walter the Penniless: it marched through Hungary. The second, consisting of forty thousand men, women, and children, was led by Peter the Hermit. A third expedition of a similar kind, composed of fifteen thousand Germans, was led by a priest named Gottschalk. Then the real crusaders made their appearance, — the gentry, the yeomanry, and the serfs of feudal Europe, under chiefs of the first rank and renown. Six armies appeared in the field, marching separately, and at considerable intervals of time. Their respective leaders were Godfrey of Bouillon, Duke of Lorraine; Hugh the Great, Count of Vermandois, and brother of Philippe, King of France; Robert Curthose, Duke of Normandy, the son of William the Conqueror; Count Robert of Flanders; Bohemond, Prince of Tarentum, son of the famous Guiscard, under whom was Tancred. After some time spent in feasting, the crusaders crossed into Asia Minor, accompanied by the unfortunate Peter the Hermit. Here their first step was the siege and capture of Nice, the capital of Soliman, 24th June, 1097. This monarch was also defeated by Bohemond, Tancred, and Godfrey, at Dorylæum. Baldwin, brother of Godfrey, now crossed into Mesopotamia, where he obtained the principality of Edessa. After some time the crusaders reached Syria, and laid siege to Antioch. For seven months the city held out, and the ranks of the besiegers were fearfully thinned by famine and disease. Many even brave warriors lost heart, and began to desert. Melancholy to relate, among the list of cowards was the poor enthusiast who had planned the enterprise. Peter was actually several miles on his way home when he was overtaken by the soldiers of Tancred, and brought back to undergo a public reprimand. At length, on the 3d of June, 1098, Antioch was taken, and the inhabitants were massacred by

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the infuriated crusaders; who were in their turn besieged by an army of two hundred thousand Mohammedans sent by the Persian Sultan. Once more famine and pestilence did their deadly work. Multitudes also deserted, and, escaping over the walls, carried the news of the sad condition of the besieged back to Europe. But again victory crowned the efforts of the Christians. On the 28th of June, 1098, the Mohammedans were utterly routed, and the way to Jerusalem opened. It was on a bright summer morning (1099) that forty thousand crusaders, the miserable remnant of that vast array which two years before had laid siege to Nice, obtained their first glimpse of Jerusalem. The emotion was intense, the scene sublime. On the 15th of July, after a siege of rather more than five weeks, the grand object of the expedition was realized. Jerusalem was delivered from the hands of the infidel. Eight days after the capture of the city, Godfrey of Bouillon was unanimously elected King of Jerusalem. His kingdom, at first comprising little more than the mere city of Jerusalem, was gradually extended by conquest until it included the whole of Palestine. A language resembling Norman French was established, a code of feudal laws drawn up; Jerusalem was created into a patriarchate, and Bethlehem into a bishopric. The best part of Asia Minor was restored to the Greek Empire, while Bohemond became Prince of Antioch. For nearly fifty years the three Latin principalities or kingdoms of the East — Edessa, Antioch, and Jerusalem — not only maintained themselves against the attacks of the Mohammedans of Egypt and Syria, but greatly increased in size, power, and wealth. At Jerusalem were founded the two famous orders of the Knights Hospitallers of St. John and the Knights Templars. Through gross mismanagement, nearly all the advantage gained was lost; and about 1144 the Christians in Palestine implored help from Europe, which gave rise to the

Second Crusade. — Preached by St. Bernard in 1146, headed by the Emperor Conrad III., and Louis VII. of France. The crusaders were defeated, and Jerusalem was lost in 1187.

Third Crusade. — This was a glorious but fruitless effort for the recovery of Palestine, in which the Emperor Frederick Barbarossa, Philip II. of France, and Richard Lionheart of England took part, 1190.

Fourth Crusade. — This was undertaken in 1195 by the Emperor Henry VI., and was successful till his death in 1197.

Fifth Crusade. — Proclaimed by Innocent III., 1198. Baldwin, Count of Flanders, attacked the Greeks, and captured Constantinople, 1202; but his companions returned, and he was left unsupported.

The Children's Crusade. — Occurred 1212. It consisted of thirty thousand French children and twenty thousand Germans, led respectively by Stephen of Colyes and Nicholas of Hungary. Both armies of boys set out unarmed, and by different routes, to reach the sea. One German division crossed the Alps, and reached Brindisi. The other attempted to cross Mont Cenis, and were mostly lost; while a portion of the French party reaching Marseilles, and not finding the sea open before them as they had anticipated, took passage in seven vessels provided by Porcus and Ferris,

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two slave-traders, and either perished by shipwreck or were sold into slavery.

Sixth Crusade. — Was undertaken by the Emperor Frederick II., 1228, who obtained possession of Jerusalem on a truce for ten years. In 1240 he was joined by Richard, Earl of Cornwall, who, however, soon left.

Seventh Crusade. — By Louis IX. (St. Louis), who was defeated and taken prisoner at Mansourah, 1250; released on payment of a heavy ransom, he concluded a truce of ten years.

Eighth Crusade. — This was the last, and was undertaken by St. Louis, who died while on the way, of a contagious disease, at Carthage in Africa. Other princes followed him, chief among whom was Prince Edward, afterward Edward I. In 1291 the Sultan took Acre, and the Christians were driven out of Syria.

Cu'rate. Guardian of souls. An assistant priest to a pastor or rector.

Cy'cle. A series of numbers, and letters standing for numbers, always recounted in the same order upon the completion of the series. The cycle includes the Golden Number, Dominical Letter, and Epact. Cycles enable us to reckon the time on which the annual feasts of the Church will fall.

Cyril'lic Al'phabet, invented by Cyril the Apostle for the Southern Slavi, 863, based upon the older Glagolitic. With some modifications, it is used in Russia and other Slavic countries.

Dalmat'ic. The deacon's vestment, worn at high Mass; open on both sides, with wide sleeves, and marked with two stripes.

Dea'con. "Minister, servant." One in orders. He is the highest of all whose office it is to serve the priest in the administration of the sacraments.

Decre'tals. The body of the canon law consists, first, of the Decretalium, a collection made by Gratian, a Benedictine monk, after the middle of the twelfth century, in imitation of the Roman Pandects, and drawn from the opinions of the fathers, popes, and Church councils; second, of the Decretalia, collected by Pope Gregory IX., nearly a century later, from the decretal rescripts or epistles of the popes, as the code of Justinian was from the constitutions of the emperors. To these, additions were made by several succeeding popes.

De'i Gra'tia (Lat., "by the favor of God") is a formula taken from several apostolical expressions in the New Testament. It is believed to have been first formally used by the bishops at the Council of Ephesus, 431 A.D. Afterward it came to be appended by archbishops, bishops, abbots, abbesses, deans, monks, and even chaplains, to their titles, in letters and other documents, as a humble expression of dependence on the Most High. After the middle of the thirteenth century, the higher clergy wrote, *Dei et apostolicæ sedis gratiâ*, "by the favor of God and the Apostolic See." At a later period many of them preferred to write *miseratione divinâ*, *permissione divinâ*, and the like; but they still continued to be styled by others, *Dei gratiâ*.

Deli'lah (Heb. "the languishing") is the name of a Philistine woman whom Samson loved. By her flattering blandishments, she obtained from him the secret that his God-given strength lay in his locks; and, having cut these

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off while he lay asleep, she then treacherously betrayed the strengthless warrior into the hands of his enemies.

Deuteron'omy. The name given by the Council of Trent to the fifth book of the Old Testament.

Dev'il. Lucifer, an evil spirit.

Devo'tion, Feasts of. Days set apart by the Church for particular devotions, not necessarily fasting days.

Di'es I'ræ. The name generally given (from the opening words) to the famous mediæval hymn on the Last Judgment. The authorship of the hymn has been ascribed to Gregory the Great, St. Bernard of Clairvaux, Umbertus, and Frangipani, the last two of whom were noted as Church hymnists; but in all probability it proceeded from the pen of the Franciscan, Thomas of Celano, a native of the Abruzzi, in the kingdom of Naples, who died about the year 1255. When the Church adopted it, and made it a portion of the service of the Mass, cannot be ascertained with any exactness; but it must have been in any case before 1385. Several alterations were then made in the text; that, however, is believed to be the original which is engraved on a marble tablet in the Church of St. Francis at Mantua. It has been frequently translated into English.

Di'ocese. The name of a populated territory under the ecclesiastical government of a bishop, who is assisted by priests within his jurisdiction. It is divided and subdivided into parishes, stations, etc.

Dis'cipline. The laws which bind the subjects of the Church in their conduct.

Dispensa'tion. The relaxation of a law in a particular case, which has been made for the general good.

Doc'tors of the Church. The seventeen saints who received this title after death because of superior wisdom and goodness.

Dog'ma. A revealed truth contained in the Word of God, written or unwritten (in Scripture or tradition), and proposed by the Church for the belief of the faithful.

Domin'icans. An order of preaching friars, founded at Toulouse in 1215 by St. Dominic (Domingo) de Guzman. St. Dominic was born at Calahorra, in Old Castile, 1170. He studied theology at Palencia, and in 1199 became canon and archdeacon of Osma in Castile. In 1205, along with his superior, Diego de Azebes, Bishop of Osma, he began to itinerate through the South of France, for the purpose of converting the heretical Albigenses; and, convinced that the ignorance of the people and the worldliness of the clergy were great helps to the progress of heresy, he instituted the order for the purpose of preaching and the cure of souls. The order of the Dominicans was confirmed by Innocent III., and Honorius III. in 1216. The members followed the rule of St. Augustine, somewhat modified; their dress was a white garment, resembling that of the Carthusians, with a black cloak and pointed cap of the same color. In 1220 they took the vow of poverty. Dominic died at Bologna, 1221, and was canonized by Gregory IX. in 1233.

Dom'inus Vo'biscum. "The Lord be with you." A salutation in the Mass and office.

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Dou'ay Bi'ble. A misleading name given to a translation of the Holy Scriptures in use among English-speaking Catholics. The Bible was not translated into English at Douay, but only a part of it was published there. The version now in use has been altered in such a manner as to make it unidentical with the original Douay Bible.

Dove. In Christian art, the dove is employed as an emblem of the Holy Ghost, no doubt from the fact of this being the form in which the Spirit descended on our Lord at his baptism. From the dove being used to symbolize purity, it is generally represented white, with its beak and claws red, as they occur in nature. In the older pictures, a golden nimbus surrounds its head, the nimbus being frequently divided by a cross, either red or black. In stained-glass windows we see the dove with seven rays proceeding from it, terminating in seven stars, significative of the seven gifts of the Holy Spirit. Holding an olive-branch, the dove is an emblem of peace. When seen issuing from the lips of dying saints and martyrs, it represents the human soul.

Doxol'ogy, a Greek word, signifies an exclamation or prayer in honor of the majesty of God, such as Paul uses at the close of his epistles, and sometimes even in the middle of an argument (Rom. ix. 5). The hymn of the angels (Luke ii. 14) is also called a doxology by the Christian Church; so likewise is the close of the "Lord's Prayer."

Easter. The feast of the resurrection of our Lord. Easter, Easter Day, or Easter Sunday, is thought to derive its Teutonic name, Ostern, from the feast of the goddess Ostara, or Eastre, the personification of the morning or the East, and also of the opening year. The feast was celebrated by the ancient Saxons in the spring, and for it the Fathers of the Church substituted the Christian festival. Some philologists maintain that both the English and German words come from the old Saxon *oster* or *osten*, which means rising, because nature arises anew in the spring. The Anglo-Saxon name of April was Estermonath, and the month is still known in Germany as Ostermonath. The worship of Ostera appears to have been very prevalent in Northern Germany, and to have been carried to England by the Saxons. It continued to be commemorated in the former country until the beginning of the present century, by the kindling of bonfires and in other ways. By the Mosaic law, the Passover, among the Jews, was celebrated the fourteenth day of the month Abib, afterward called Nisan, that is, within a day or two before or after the vernal equinox. The early Christians differed as to the time of observing Easter. The Western Churches, taught, as they claimed, by St. Philip and St. Paul, celebrated the nearest Sunday to the full moon of Nisan, without counting the day on which the Passover was honored. On the other hand, the Eastern Churches, following, as they said, the tradition derived from St. John and the Jewish calendar, adopted the 14th of Nisan as the day of the crucifixion, and celebrated Easter the third day after, whatever day of the week that might be. On this account they were designated as Quarto-decinians. The question was not settled until Constantine brought it (325) before the Council of Nice, when Easter was authoritatively declared for the whole Church to be always

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the first Sunday after the full moon which occurs on or next after March 21; and if the full moon happen on a Sunday, Easter is to be the Sunday following.

The most characteristic Easter rite, and the most widely diffused, is the use of *Paschal eggs*. They are usually stained of various colors with dye-woods or herbs, and people mutually make presents of them. There can be little doubt that the use of eggs at this season was originally symbolical of the revivification of nature, — the springing-forth of life in spring. The practice is not confined to Christians. The Jews used eggs in the feast of the Passover; and we are told that the Persians, when they keep the festival of the solar new year (in March), mutually present each other with colored eggs. From the Christian point of view, this "Feast of Eggs" is usually considered as emblematic of the resurrection and of a future life.

Ec'ce Ho'mo. The name usually given by artists to paintings representing Christ bound and crowned with thorns previous to his being led forth to crucifixion. On this exalted subject, the highest efforts of art have been employed.

Ecclesias'tes. The title of a canonical book of the Old Testament. Its Hebrew name is *Koheleth*, which signifies nearly the same. The inscription with which it commences is: "The words of Koheleth, the son of David, king in Jerusalem." Its authorship is commonly ascribed to Solomon.

Ecs'tasy. A state in which a man passes out of himself, or beyond his own control.

E'den. According to the Hebrew Scriptures, the first residence of man. The description given of it in the Book of Genesis is brief, obscure, and, in appearance, legendary. The allegorical theory will be noticed (under Fall, q. v.). In general, however, scholars have preferred to understand the story literally, and to believe that the writer or writers of it meant it to be so understood; but they have not therefore been unanimous as to the historical reality, or even the geographical position, of Eden. It would be difficult, in the whole history of opinion, to find any subject which has so invited, and at the same time so completely baffled, conjecture, as the Garden of Eden. In order more clearly to understand the merit of the several theories, it will be necessary to submit to a careful examination the historic narrative on which they are founded. Omitting those portions of the text of Gen. ii. 8–14 which do not bear upon the geographical position of Eden, the description is as follows: "And the Lord God planted a garden in Eden eastward. . . . And the river goeth forth from Eden to water the garden; and from thence it is divided, and becomes four heads (or arms). The name of the first is Pison: that is it which compasseth the whole land of Havilah, where is the gold. And the gold of that land is good: there is the bdellium and the onyx stone. And the name of the second river is Gihon; that is it which compasseth the whole land of Cush. And the name of the third river is Hiddekel; that is it which floweth before Assyria. And the fourth river, that is Euphrates." In the eastern portion,

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then, of the region of Eden, was the garden planted. The river which flowed through Eden watered the garden, and thence branched off into four distinct streams. The first problem to be solved, then, is this: To find a river which, at some stage of its course, is divided into four streams, two of which are the Tigris and Euphrates. The identity of these rivers with the Hiddekel and P'rath has never been disputed, and no hypothesis which omits them is worthy of consideration. That the Hiddekel is the Tigris, and the P'rath the Euphrates, has never been denied, except by those who assume that the whole narrative is a myth which originated elsewhere, and was adapted by Hebrews to their own geographical notions. With regard to the Pison, the most ancient and most universally received opinion identifies it with the Ganges. Josephus, Eusebius, and many others held this. But Rashi maintained that the Pison was the Nile. That the Pison was the Indus, was an opinion current long before it was revived by Ewald, and adopted by Kalisch. Philostorgius conjectured that it was the Hydaspes. Some have found the Pison in the Naharmalca, one of the artificial canals which formerly joined the Euphrates with the Tigris. All the theories which have been advanced share the inevitable fate of conclusions which are based upon inadequate premises. The problem may be indeterminate because the data are insufficient. It would scarcely, on any other hypothesis, have admitted of so many apparent solutions.

Eleva'tion. The act of elevating the blessed Sacrament by the priest above his head, for the adoration of the faithful.

Em'ber Days. The Wednesday, Friday, and Saturday which follow Dec. 13, the first Sunday in Lent, Pentecost, and Sept. 14. They are fasting-days.

Em'inence. A title given to cardinals by Urban VIII. Up to the period of his Pontificate, they had been called Most Illustrious and Most Reverend.

Encyc'lical (*literæ encyclicæ*). A circular letter addressed by the Pope to all the bishops in communion with him, in which he condemns prevalent errors, and informs them of the attitude of the different peoples in their countries towards the Church. The letter also contains suggestions relating to educational matters, and explanations of the difficulties with which the Church has to contend in particular countries, as well as the means that should be employed by Catholics to aid the Church towards the fulfilment of her Divine mission.

E'pact, in chronology, is the excess of the solar month above the lunar synodical month; or of the solar year above the lunar year of twelve synodical months; or of several solar months above as many synodical months; or of several solar years above as many periods, each consisting of twelve synodical months. The menstrual epact is the excess of the civil calendar month above the lunar month. For a month of thirty-one days, this epact is one day, eleven hours, fifteen minutes, fifty-seven seconds, if we suppose new moon to occur on the first day of the month. The annual epact is the excess of the solar year above the lunar. As the Julian solar year is (nearly) three hundred and sixty-five days, and the Julian lunar year is (nearly) three hundred and fifty-four days, the annual epact is nearly eleven

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days. The epact for two Julian years is, therefore, nearly twenty-two days; for three years, thirty-three days, and so on. When, however, the epact passes thirty days, thirty falls to be deducted from it, as making an intercalary month. For three years, then, the epact is properly three days; and for four years, adding eleven days, it is fourteen days, and so on. Following the cycle, starting from a new moon on the 1st of January, we find that the epact becomes thirty or zero in the nineteenth year. The epact for the twentieth year is again eleven, and so on. The years in the cycle are marked by Roman numerals, I., II., III., etc., called the Golden Numbers; and a table of the Julian epacts exhibits each year in the cycle with its Golden Number and epact. As the Gregorian year (see CALENDAR) differs from, and is in advance of, the Julian by eleven days (the number lost on the Julian account before the Gregorian computation of time was introduced in England), and as eleven days is the difference between the solar and lunar years, it follows that the Gregorian epact for any year is the same with the Julian epact for the year preceding it.

Epiph'any denoted, among the heathen Greeks, a festival held in commemoration of the appearance of a god in any particular place. The word subsequently passed into the usage of the Christian Church, and was used to designate the manifestation or appearance of Christ upon the earth to the Gentiles, with especial reference to the day on which he was seen and worshipped by the wise men who came from the East. This occasion is commemorated in the Church on the 6th of January, the twelfth day after Christmas; and hence the Epiphany is also called Twelfth Day.

Epis'tle. The lesson in the Church service called the Epistle derives its name from being most frequently taken from the Apostolic Epistles, although it is sometimes also taken from other parts of Scripture. This part of the service is believed to be as old as the sixth century.

Escu'rial. A famous monastery of New Castile, Spain, in the province of Madrid. This solitary pile of granite has been called the eighth wonder of the world, and at the time of its erection surpassed every building of the kind in size and magnificence. It owes its origin, it is said, to an inspired vow made by Philip II. during the battle of St. Quentin. On that occasion he implored the aid of St. Lorenzo, on whose day the battle was fought, and vowed that, should victory be granted to him, he would dedicate a monastery to the saint. The Escurial is built in the form of a gridiron, in allusion to the instrument of St. Lorenzo's martyrdom. Towers represent the feet of the gridiron, which is supposed to be upside down; and from the centre of one of the sides a range of buildings abuts, forming the royal residence, and representing the handle. The Escurial was begun in 1563, and finished in 1584, and was intended to serve as a palace, mausoleum, and monastery. Kings only, and the mothers of kings, are buried here. The Escurial is an immense building: it cost six million ducats. Its library, previous to the sack of the Escurial by the French in 1808, contained thirty thousand printed and four thousand three hundred manuscript volumes, mainly treasures of Arabic literature. In 1872 the Escurial was struck by lightning, and partially burned.

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Eu'charist. As a sacrament, the true body and blood of Christ under the appearance of bread and wine. As a sacrifice, "the oblation of a sensible thing made to God through a lawful minister by a real change in the thing offered, to testify God's absolute authority over us and our entire dependence on Him."

Evangel'ical is an adjective derived from the Greek *euangelion*, "good news," or "the Gospel," and is applied in general to any thing which is marked by the spirit of the Gospel of Jesus Christ. Thus we speak of an evangelical sermon, of evangelical piety, evangelical views, etc.; though it is but right to mention that the term "evangelical" in such a connection is used by a portion of the religious community specially to denote certain peculiar theological opinions, which are held to constitute the only true and complete expression of Christian belief.

Evan'gelists. The authors of the Four Gospels, Matthew, Mark, Luke, and John.

E'vil is opposed to the Divine order of the universe. There are many apparent exceptions to the pervading harmony and happiness of creation; there are convulsions in the physical world; there are suffering, decay, and death, throughout the whole range of organic existence; and the appellation of evil is commonly applied to such phenomena. In the face of the human consciousness, such phenomena appear to be infractions of the general order and good, and it pronounces them evil; but they are not such, properly speaking, because they are helps to good.

Sin is the only real evil, because it can never be made use of to obtain good.

Excommunica'tion. An ecclesiastical censure, and exclusion from the communion of the Church. It is a power included in the power of the keys, or of binding and loosing, given by Christ to Peter and the apostles: "If he will not hear the Church, let him be to her as a heathen and publican" (Matt. xviii. 17).

Exege'sis properly signifies the exposition or interpretation of any writing, but is almost exclusively employed in connection with the interpretation of Sacred Scripture. To interpret a writing, means to ascertain thoroughly and fundamentally what are the conceptions and thoughts which the author designs to express by the words he has used. For this purpose it is necessary, in regard to books written in a foreign language, that the exegete should know well, first, the precise signification of the words and idioms employed by the writer. This is termed *grammatico-philological* exegesis. In the next place, he must be acquainted with the things denoted by these words, and also with the history, antiquities, and modes of thought of the nation. This is termed *historico-antiquarian* exegesis. Both together constitute *grammatico-historical* exegesis. When only an exposition of the system of thought contained in a writing is sought after, this is termed *doctrinal* or *dogmatic* exegesis; while the investigation of a secret sense, other than that literally conveyed by the words of a writing, is termed *allegorical* exegesis. But if a writing is regarded from a practical point of view, and in reference to its bearing upon life and manners, the exposition is termed

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moral exegesis. The complete and coherent exegesis of a writing forms what is called a *commentary;* but, if restricted to certain difficult words or knotty points, the elucidations are termed *scholia.* In the earliest ages of the Christian Church, the allegorical method of exegesis prevailed.

Ex'orcism. The casting-out of the devil from possessed persons by those who have received power from God.

Extreme Unc'tion. A sacrament of the Church which imparts to the Christian in sickness grace and strength to encounter the struggle of the dying hour. The rite of unction in different forms is common to several of the sacraments; the name "extreme" is given to that of the present sacrament, because it is reserved for the last act of the Christian career.

Faith. A firm, undoubting assent given to revealed truths, not because of the proof which can be produced for them, but simply because God has revealed them.

Faith'ful. Persons who have the faith of Christ.

Fast. Abstinence from food and drink.

Fa'ther. The title common to all priests. It is a mark of dignity as well as a name that implies a paternal solicitude for the spiritual welfare of those committed to their charge.

Fa'thers of the Church. Certain early writers of the Christian Church. The term Abba was, in the first century of Christianity, applied indiscriminately to all theological writers who were distinguished by their learning, genius, or piety. Gradually, however, the word Father, or, more fully, Fathers of the Church, was confined to those teachers whose writings were considered pre-eminently orthodox, and who might be looked upon as the progenitors, as it were, of certain dogmas, upon the development of which they had exercised a more or less direct influence. The temporal limits within which the Fathers are to be confined, as well as their proper share of authority in matters of faith, have long been points of grave discussion. While some include the Fathers of the first century, generally called the Apostolic Fathers, on account of their being the contemporaries or disciples of Christ and the Apostles, they are excluded by others; again, by some, the seventh century is made the closing period, while others carry the list down to the twelfth, or even the thirteenth, century. With respect to the authority of the Fathers, some held their words to be as sacred as those of the prophets and sacred writers; while others ridicule the notion that Symmachus should be made equal to St. Paul, or Didymus to St. John the Evangelist. Others, again, took the middle course of regarding them not as infallible, much less as prophets and apostles; but held that when in matters of faith the most perfect and unswerving unanimity reigns among them, then only the Holy Ghost is to be considered to speak through them.

Immense as is the range and variety of their writings, ascetic, apologetic, polemical, exegetical, moral, historical, or dogmatical, so also is the diversity of their individual value. The philosopher, the historian, the antiquary, each and all will find their writings, as a whole, to contain an inexhaustible fund of instruction. Of no less interest, perhaps, are their works in relation to the writers individually. These, issuing from all parts of the known

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world, from all ranks, all creeds, could not but impress the stamp of their nationality and callings, besides that of their youth or age, vigor or feebleness, upon their writing. Jew, Greek, Roman, African, Spaniard, — orator, poet, lawyer, statesman, priest, — they all bring with them that which was their own before they embraced the new faith; their dialectic power, their fantastic poetry, their graceful speech, their stern austerity.

We will now take a brief survey of these writers. They are divided into two distinct periods, the first of which goes down to the Council of Nicæa, 325 A. D. Of those who head the list, the Apostolic Fathers, very little need be said, as their writings have come down to us in a mutilated state, and as the writers themselves owe their chief celebrity to the times in which they happened to live. We have here Barnabas, the son of Teoster, Bishop of Antioch, Miltiades, etc. Next come the Church Fathers of Asia Minor, men of more practical and peaceful tendencies: Hegesippus; Irenæus, Bishop of Lyon and Vienne; Hippolytus, his disciple, of unknown birthplace and renowned name. In the North-African Church, we find Tertullian of Carthage, rhetorician and advocate, a man of profound mind and vast influence; Cyprian, Commodian, and Arnobius. The Church which, more than any other, endeavored to combine speculation with faith, and which gradually became, through its high degree of culture and erudition, the very centre of Christianity, is the Alexandrian. And here we have Pantænus; Clement the Alexandrine; Origen, called Adamantinus, the eminent Neo-Platonist, born 185 in Alexandria, one of the most influential writers of the whole Christian Church; Herculas, with his disciple Dionysius, a liberal and moderate man; Gregory, the worker of miracles; Pamphilus; and Julius Africanus, the first Christian chorographer.

In the second period, which dates from the Nicæan Council, and comes down to Gregory II., 604 A. D., a period altogether superior, on account of the great number of intellectual and erudite men who devoted their lives and labors to the Church, we have to distinguish the Greek from the Latin Fathers. Among the former we have again to draw a line between those of the Alexandrian school — like Eusebius Pamphili, the Herodotus of the Church; Athanasius, the father of orthodoxy; Basil the Great, Doctor Ecclesiæ, and his brother Gregory of Nyssa; Gregory of Nazianzen, called the Theologian, by way of eminence; Didymus, and Cyrillus, some time Patriarch of Alexandria, the chief prosecutor of Nestorius — and those of the Antiochian school, where we find Ephraem Syrus, "the prophet of the Syrians;" Cyril of Jerusalem, the converted Arian; John Chrysostom, of brilliant eloquence; Diodorus, Bishop of Tarsus, one of the chief founders of the Antiochian school; and Theodoretus, Bishop of Cyrus.

Feuil'lants, Congrega'tion of, a reform of the Cistercian Order, remarkable as forming part of the great religious movement in the Catholic Church during the sixteenth century, contemporary with, and probably stimulated by, the progress of the Reformation. The author of this reform was Jean de la Barrière, abbot of the Cistercian monastery of Feuillants, who, painfully struck by the relaxation of its discipline, laid down for himself a new and much more austere course of life, in which he soon found

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many imitators and associates among the brethren of his Order. The rule thus reformed was approved by Pope Sixtus V.; and a convent was founded for them by Henry III., in the Rue St. Honoré, Paris. The celebrated Revolutionary club of Feuillants took its name from this order, the convent of which, in the Rue St. Honoré, was the place of meeting for the members of the club. It was founded in 1790 by Lafayette, Sièyes, La Rochefoucauld, and others holding moderate opinions. The club was at first called the "Company of 1789," and was intended to support the constitution against the ultra party. It reckoned among its members individuals of all classes, who took the constitution of England as their model. This opposition served, however, only to accelerate the revolutionary movement. On the 27th January, 1791, on Count Clermont Tonnerre being elected president of the club, a popular insurrection broke out against it; and, on the 28th of March, the assembly in the cloister was forcibly dispersed by a raging mob.

Fil'lan, St. Two Scotch-Irish saints of the name of Fillan appear in the Church calendars: (1) St. Fillan, or Faolan, surnamed the Leper, had his yearly festival on the 20th of June. His chief church in Scotland was at the east end of Loch Erne, in Perthshire, where "St. Fillan's Well" was long believed to have supernatural powers of healing. (2) St. Fillan, the abbot, lived in the eighth century, and had his yearly festival on the 7th or 9th of January. His church in Ireland was in the county of Westmeath. His chief church in Scotland was in Perthshire, in the upper part of Glendochart, which takes from him the name of Strathfillan.

First-born, in scriptural use, signifies the first male offspring, whether of man or of other animals. Under the title arising from this recognition are to be classed many observances regarding the first-born of animate beings, whether rational or irrational, which prevailed among Eastern nations generally, or which are specially established by the Mosaic law. The first-born male, whether of men or of animals, was devoted from the time of birth to God. In the case of first-born male children, the law required that, within one month after birth, they should be redeemed by an offering not exceeding in value five shekels of silver (Exod. xiii. 13). If the child died before the expiration of thirty days, the obligation of redemption ceased; but if that term were completed, the obligation was not extinguished by the subsequent death of the infant. This redemption took place according to a fixed ceremonial. Before the time of Moses, it was in the power of the father to decide which among all his sons should be considered the first-born. Moses ordained that the right should invariably belong to the first-born in point of time. Among other nations, considerable variety existed as to the succession of children to the inheritance of their parent. The Greeks excluded the females of a family so rigorously from the inheritance, that, in the event of a father dying intestate and without heirs male of his body, the nearest male kinsman succeeded to the estate. The later Romans, on the contrary, placed daughters on the same footing with sons as to the division of intestate property. The Mohammedans gave the daughters a certain share of the father's estate, but only one-half of that

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assigned to the sons. All the nations of Germanic descent restricted the succession, especially in land, to heirs male; but the Visigoths in Spain admitted females, except in certain contingencies.

Flec'tamus Gen'ua ("Let us bend our knees"). Words used by the deacon before the collects in the office of Good Friday and in certain masses.

Fran'cis de Paul, Saint, originally a Franciscan, became a hermit, gaining fame both for his terrible asceticism and his reputed miracles: he established an order of hermits, and served Charles VIII. and Louis XI. of France; b. 1416, d. 1507. Canonized 1519.

Fran'cis of Assi'si, founder of the Franciscan Order, and a saint of the Catholic Church, was one of the most extraordinary men of his age, born 1182. His baptismal name was John; but from his familiarity with the Romance, or language of the troubadours, in his youth, he acquired the name of *Il Francesco* ("the little Frenchman"). He engaged eagerly in exercises of chivalry and of arms; and in one of the petty feuds of the time he was taken prisoner, and detained for a year in captivity at Perugia. An illness which he there contracted turned his thoughts from earth; and although he again engaged in military pursuits, a second illness, at Spoleto, decided his career for life. He resolved to fulfil literally the counsels of the Gospel, and he especially devoted himself to poverty. His father, having in vain confined him in a dark room of his own house, cited him before the magistrates, and, on Francis's declining all civil jurisdiction in such a case, before the bishop, in order to compel him to renounce his inheritance. Francis abandoned all, even to the very clothes he wore. This was in his twenty-sixth year, in 1208. His enthusiasm by degrees excited emulation. Two of his fellow-townsmen, Bernard Quintavalle and Peter Cattano, were his first associates. They were followed, although slowly, by others; and it was not till 1210 that, his brotherhood having now increased to eleven in number, he drew up for them a rule, selected in the true spirit of religious enthusiasm, by thrice opening at random the Gospels upon the altar, and taking the passages thus indicated as the basis of the young institute. In common with the older forms of monastic life, the Franciscan institute is founded on the three vows of chastity, poverty, and obedience; but of these the second was, in the eyes of Francis, the first in importance and in spiritual efficacy. Numbers crowded to the standard of Francis. He told them off in parties to different provinces of Italy. Five of the brotherhood repaired to Morocco to preach to the Moors, and, as the first martyrs of the Order, fell victims to their holy daring. Success removed all the hesitation with which the institute at first was regarded, and in 1216 the order was solemnly approved by Pope Innocent. From this date it increased with extraordinary rapidity. At the first general assembly, held in 1219, five thousand members were present. Francis himself inaugurated the future missionary character of his brotherhood by going (1253) to the East, and preaching the Gospel in the presence of the Sultan himself. It is after his return to Italy that his biographers place the celebrated miracle, which has so long been a subject of veneration, — his receiving, while in an ecstasy of prayer, the marks (*stigmata*) upon his own person of the wounds of our Divine Redeemer. Francis died 1226.

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Francis'cans, Or'der of, also called **Mi'norites,** or **Les'ser Breth'ren.** A religious Order of the Catholic Church, founded by St. Francis of Assisi. The progress of the Order was very wonderful. In less than half a century it reckoned no fewer than thirty-three "provinces," the aggregate number of convents in which exceeded eight thousand, while the members fell little, if at all, short of two hundred thousand. Some idea, indeed, of the extraordinary extension of this remarkable institute may be formed from the startling fact, that, in the dreadful plague of the black death in the following century, no fewer than one hundred and twenty-four thousand Franciscans fell victims to their zeal for the care of the sick and for the spiritual ministration to the dying! The supreme government of the Franciscan Order is vested in an elective general, who resides at Rome. The subordinate superiors are, first, the "provincial," who presides over all the brethren in a province; and, secondly, the "guardian," who is the head of a single convent or community. These officers are elected only for two years. The provincial alone has power to admit candidates, who are subjected to a probation of two years. A very important feature of the organization of the Franciscans, as it subsequently became of other orders, is the enrolment of non-conventual members. They are called "Tertiaries," or members of the Third Order of St. Francis.

The Franciscan Order has been the parent of many other religious institutes. The earliest of these is that of the "Observantists." A second offshoot of the Franciscan Order, and in the same direction of rigorism, is that known as the "Capuchin," founded by Matteo di Basio, a Franciscan brother of the Observant rule, in the early part of the sixteenth century. A further development of the rigoristic spirit is the congregation of "Discalced" or "Barefooted" Franciscans. The author of this reform was a Spanish Capuchin, Peter of Alcantara. In his capacity of provincial of Estremadura, Peter introduced many reforms; and in 1555 obtained the approval of Pope Julius III. for a new rule, which was afterward confirmed by Pius IV. The notice of the Franciscan institute would be incomplete without the mention of the several orders of nuns; as those of St. Clare, the Capuchinesses, the Urbanist nuns, etc., which formed part of the same general organization. In the beginning of the eighteenth century, the Franciscan Order numbered nearly one hundred and twenty thousand friars, distributed over above seven thousand convents, and nearly thirty thousand nuns, occupying about nine hundred convents. Since the French Revolution the number has, of course, been very much diminished, the Order having been suppressed in more than one kingdom; but it is still one of the most numerous in the Catholic Church. Many of the foreign missions are mainly supplied by Franciscans, and they possess convents in almost every part of the world. As a literary order, the Franciscans have chiefly been eminent in the theological sciences. The great school of the Scotists takes its name from John Duns Scotus, a Franciscan friar. Indeed, all the greatest names of the early Scotist school are the Franciscans, St. Bonaventure, Alexander de Hales, and Ockham. The single name of Roger Bacon, the marvel of mediæval letters, the divine, the philosopher,

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the linguist, the experimentalist, the practical mechanician, would in itself have sufficed to make the reputation of his order, had his contemporaries not failed to appreciate his merit. We may add that in the revival of art the Franciscan Order bore an active, liberal, and enlightened part.

Fran'cis Xa'vier, St., Doctor of the Sorbonne, joined the new Society of Jesus, proposed by his friend Loyola, in 1534, and was sent to Goa, India. He baptized more than a million persons in India, Ceylon, Japan, and Malacca, and planted the faith in fifty-two kingdoms during ten years. Born 1506, died 1552. He was canonized 1622. See XAVIER, ST. FRANCIS.

Gala'tians, Epis'tle to the. This epistle was written by the Apostle Paul during his residence at Ephesus, probably about the year 56 A.D., and is generally reckoned the third or fourth of the Pauline Epistles in the order of time. The circumstance which called it forth was the diffusion, throughout the Galatian churches, of Judaistic practices and notions, chief among which stood the famous rite of circumcision, regarded by Paul as the symbol of all that was exclusive, external, and thoroughly antagonistic to the universality of the Gospel.

Gen'eral. In the Catholic Church, the supreme head, under the Pope, of the aggregated communities throughout Christendom belonging to a religious order.

Gir'dle. A cord passed around the waist, with which the priest or other cleric binds his alb.

Glo'ria. A hymn of praise in the Church service, beginning with the words, "Gloria in Excelsis Deo."

Glo'ria Pa'tri. A brief hymn, which took its present form of praise to the Trinity from the time of the Arian controversy.

Glo'rious Vir'gin, or St. Ma'ry the Glo'rious. An order of knighthood in Venice, founded by Bartholomew of Vicenza, and approved by Pope Urban IV. in 1262.

God. The Creator and Lord of heaven and earth, and all things that are in them. The self-existent and supreme Spirit, infinite in all perfections.

Gold'en Age. In the mythologies of most peoples and religions, there exists a tradition of a better time, when the earth was the common property of man, and produced spontaneously all things necessary for an enjoyable existence. The land flowed with milk and honey; beasts of prey lived peaceably with other animals; and man had not yet, by selfishness, pride, and other vices and passions, fallen from a state of innocence. The Greeks and Romans placed this Golden Age under the rule of Saturn; and many of their poets have turned this poetic *matériel* to admirable account, and defined the gradual decadence of the world as the Silver, the Brass, and the Iron Ages, holding out at the same time the consolatory hope that the pristine state of things will one day return.

Gold'en Bull was so called from the gold case in which the seal attached to it was enclosed. The imperial edict known in German history under this title was issued by the Emperor Charles IV., mainly for the purpose of settling the law of imperial elections. In Hungarian history, there is a constitutional edict called by the same name.

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Gold'en Calf. An image of a bullock cast in gold by the Israelites at the foot of Mount Sinai, believed to have stood for Apis; destroyed by Moses, but similar ones were set up in later times by King Jeroboam at Bethel and Dan, where they became favorite objects of worship.

Gold'en Num'ber for any year is the number of that year in the Metonic Cycle; and as this cycle embraces nineteen years, the Golden Numbers range from one to nineteen. Since the introduction of the Gregorian calendar, the point from which the Golden Numbers are reckoned is 1 B.C., as in that year the new moon fell on the first of January; and as by Meton's law the new moon falls on the same day (first of January) every nineteenth year from that time, we obtain the following rule for finding the Golden Number for any particular year: "Add one to the number of years, and divide by nineteen; the quotient gives the number of cycles, and the remainder gives the Golden Number for that year; and if there be no remainder, then nineteen is the Golden Number, and that year is the last of the cycle." The Golden Number is used for determining the epact, and the time for holding Easter.

Gold'en Rose. An ornament blessed by the Pope every year on the fourth Sunday in Lent, and sent occasionally to Catholic sovereigns, celebrated churches, great generals, and illustrious Catholic cities or republics.

Gos'pels. The expression is derived from the Anglo-Saxon, and means literally good news. The message of Christ, or the doctrine of Christianity, was called the Gospel; and the inspired records by which this message or doctrine have been transmitted to the Church in successive ages have received the name of the Gospels. When this name was distinctly applied to these records, is uncertain. The use of it in Justin Martyr, about the middle of the second century, is a subject of dispute. It appears to have been in common use in the course of the third century.

Gos'pel Side of the Al'tar. The right of the altar or communion-table, looking from it; at which, in the Church service, the Gospel appointed for the day is read.

Grace. A supernatural gift, freely bestowed by God on rational or intellectual creatures, in order that they may attain eternal life. A state of grace means a freedom from mortal sin.

Grad'ual. An antiphon sung after the Epistle, so called because it was sung on the altar-steps, or while the deacon ascended the steps of the ambo to sing the Gospel.

Gra'tian. The collector of the well-known body of canon law which is commonly cited under the title *Decretum Gratiani;* a native of Chiusa, in Tuscany, and became in later life a Benedictine monk, of the Monastery of St. Felix, in Bologna. The date commonly assigned to Gratian's collection is 1141 or 1151; its title, however, *Decretum or Concordia Discordantium Canon*, is believed to be of later origin. The work consists not only of the decrees of councils and Popes down to Innocent II., including the spurious Isidorian Decretals, but also of passages from the Scripture, from the Fathers, and even from the Roman law. It is divided into three parts. The first regards the hierarchical constitution of the Church, and chiefly

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relates to doctrinal and moral subjects. It is divided into "distinctions." The second treats of external jurisdiction, under the head of "causes" and "questions." The third regards the inner life of the Church, — the liturgy and the sacraments.

Grego'rian Chant, or Tones. The name given to certain choral melodies introduced into the service of the early Christian Church by Pope Gregory the Great. The music of the Church in earlier times was founded on the Greek system, as far as it could be used, which was improved from time to time, until St. Ambrose, Bishop of Milan, in the fourth century invented the Ambrosian chant. In 599 Pope Gregory began to reform and improve the music of the Church at Rome, by discarding the Greek tetrachord, or scale, on the basis of a fourth, and in its place substituting the scale of the octave. To the authentic modes of Ambrosius, Gregory added the plagal, which began with the fourth below, and thus he completed the octave. He retained the four most useful modes of the Ambrosian chant, termed the *Dorian*, *Phrygian*, *Lydian*, and *Mixolydian*, which are supposed to have been obtained from the ancient Greeks. At first Gregory's improvement was called the Roman chant; but later it got the name of *cantum planum* or *firmum*, as it was originally sung in unison, and in notes all of the same length.

Ham, according to the writer of Genesis, was one of the three sons of Noah, and the brother of Shem and Japheth. The word is derived by Gesenius from the Heb. *Haman*, "to be hot." His descendants are represented in the biblical narrative as peopling the southern regions of the earth, — Arabia, the Persian Gulf, Egypt, Ethiopia, Libya, etc. Both he and his son Mizraim appear to have given their name to Egypt in particular. (See ETHNOLOGY.) The Coptic or native name of Egypt is *Kem* or *Chem*, supposed to be the same word as Ham, and signifying both black and hot. In the hieroglyphic language, the name of Egypt is expressed by the two letters K M. In the Rosetta Inscription, the word occurs more than ten times, and is read by Champollion, *Chmè*.

Hands, Imposi'tion of. A ceremony which has been employed both in ancient and modern religious use as symbolizing the conferring of certain interior and, generally speaking, spiritual gifts. In the consecration of Aaron and his sons, they are directed to lay their hands upon the heads of the victims which were to be offered in sacrifice (Exod. xxix. 10, 15, 19). Moses set Joshua apart as the leader of the people by "laying his hands upon his head" (Num. xxvii. 23). Our Lord is entreated to heal the ruler's daughter (Matt. ix. 18) by the same ceremony. This is the rite which Christ himself adopts in blessing the little children (Matt. xix. 15). The gift of the Holy Ghost was imparted by the same ceremony (Acts viii. 17), and the ministers placed by the apostles in the newly founded churches were similarly installed (1 Tim. iv. 14). In the early Church, the rite of imposition of hands was employed in the receiving of catechumens and the reconciliation of penitents. From its use in confirmation, that rite is commonly designated by the Fathers under the name of imposition of hands.

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Heart of Ma'ry (Immaculate). This devotion rests upon the same principles as those which are the foundation of the Catholic devotion to the Sacred Heart. Catholics worship the Sacred Heart because it is united to the Person of the Word, just as they venerate and honor the heart of Mary because united to the person of the Blessed Virgin. The physical heart of each symbolizes charity and the inner life, while the charity and virtues of Mary are infinitely inferior to those of her Divine Son. The devotion to the Immaculate Heart was first propagated by John Eudes, founder of a congregation of priests who were named after him. They were called Eudistes. Pius IX. extended the feast in 1855.

Heav'en. A place of beatitude beyond the earth; the kingdom of God, where the blessed see God face to face, and enjoy a state of perfect bliss.

He'brews, Epis'tle to the. One of the Epistles of the New Testament.

Hell. A place and state in which the devils and those who die in mortal sin suffer eternal torments.

Her'esy (Gr., *hairesis*) primitively means a *choice* or *election*, and in its application to religious belief is used to designate as well the act of choosing for one's self, and maintaining opinions contrary to the authorized teachings of the religious community to which one's obedience is due, as the heterodox opinions thus adopted, and the party which may have adopted them. In the Acts of the Apostles (see Acts v. 17, xv. 5, xxiv. 5, xxviii. 22), the word seems to be used of a sect or party, abstracting from the consideration of its character whether good or bad; but in the Epistles and in the early Christian writers it is almost invariably used in a bad sense, which is the sense uniformly accepted in all subsequent theological literature. The notion of heresy, as understood by theological writers, involves two ideas: first, the deliberate and voluntary rejection of some doctrine proposed by the supreme authority established in any church as necessary to be believed; and, secondly, a contumacious persistence in such rejection, with the knowledge that the belief of the doctrine is required of all the members of that particular religious community. Catholic writers, regarding the authority of their own Church as supreme and final, apply the name of heresy to any formal denial of a doctrine proposed by the Catholic Church as necessary to be believed.

Her'mit. A dweller in the desert; an anchorite; one who has retired from the world.

Hi'erarchy. The organization of ranks and orders in the Christian Church.

High Pla'ces (Heb., *Bamoth*). The name given in Scripture to certain places where illicit worship was performed by the people of Israel. The practice of erecting altars on elevated situations was common in ancient times, and originated in the belief that hill-tops were nearer heaven, and, therefore, the most favorable places for prayer and incense. The fathers of the Jewish nation acted, in this respect, just like their neighbors. Abraham, we are told, built an altar to the Lord on a mountain near Bethel. The Mosaic law, however, true to its grand aim of securing national strength and purity by a vigorous system of isolation, prohibited the practice for the future, on the ground that the spots which the Israelites would be compelled to choose had been already polluted by idolatrous services.

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High-Priest (Heb., *Kohen haggadol*, or emphat. *Kohen;* Gr., *archiereus;* Lat., *primus pontifex*, etc.). The chief of the Jewish priesthood. His dignity was hereditary in the line of Eleazar, the son of Aaron; and many more restrictions attached to it than belonged to the ordinary office of a priest. His functions consisted principally in the general administration of the sanctuary and all that belonged to the sacred service. He alone was allowed to enter the Holy of Holies on the Day of Atonement, and to consult the Urim and Thummim. No less was his costume of surpassing splendor and costliness, comprising numerous vestments in addition to those of the ordinary priests. This brilliant costume, however, was laid aside by the high priest when, on the Day of Atonement, he went to perform the most awful service in the Holy of Holies. A simple garb of white linen — the funeral dress of the Jews in later times — was all he wore on that occasion.

Hil'ary (the Pope) succeeded Leo the Great 461; was zealous for the faith, and a stern disciplinarian. Died 468.

Ho'liness. A title of the Pope. He is addressed as "Your Holiness," "His Holiness," "Beatissime Pater," etc. The insignia of the Pope are the straight crosier; the pallium, which he wears constantly; the tiara, or triple crown.

Ho'ly Alli'ance. A league formed after the fall of Napoleon by the sovereigns of Russia, Austria, and Prussia, nominally to regulate the relations of the states of Christendom by the principles of Christian charity, but really to preserve the power and influence of the existing dynasties. Most of the other European rulers acceded to it, and the treaty was formally made public in the Frankfurt "Journal," Feb. 2, 1816. It was in virtue of this league, that Austria, in 1821, crushed the revolutions in Naples and Piedmont, and that France, in 1823, restored absolutism in Spain. Subsequently both France and England seceded, after which it became a mere *nominis umbra*. A special article of the treaty excluded forever the members of the Bonaparte family from any European throne.

Ho'ly Coat. A relic preserved with the greatest reverence in the Cathedral of Treves. It is the seamless coat of our Saviour, and was discovered in the fourth century, by the Empress Helena, in her memorable visit to Palestine. The Treves relics were concealed from the Normans in the ninth century, in crypts; but the Holy Coat was rediscovered in 1196, and then solemnly exhibited to the public gaze, which did not take place again till 1512, when, multitudes flocking to see and venerate it, Leo X. appointed it to be exhibited every seven years.

Ho'ly Cross, Congrega'tion of the, called also Croisiers and Cross-bearers, are numerous in Continental Europe; have a college in Wisconsin; were founded by the Abbé Moreau in 1834, the brotherhood of St. Joseph being merged into them in 1856. There is also a sisterhood of the same name, founded in 1834.

Ho'ly Fam'ily. The name given, in the language of art, to every representation of the infant Saviour and his attendants. In the early part of the Middle Ages, when the object in view was to excite devotion, the Virgin and Child were usually the only persons represented. At a later period

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Joseph, Elisabeth, St. Anna (the mother of the Virgin), and John the Baptist were included. Some of the old German painters have added the Twelve Apostles as children and playfellows of the infant Christ, as well as their mothers, as stated in the legends. The Italian school, with its fine feeling for composition, was the first to recognize of how many figures the group must consist, if the interest is to remain undivided, and be concentrated on one figure, whether that figure be the Madonna or the Child. Two masters are pre-eminent in this species of representation, — Leonardo da Vinci and Raphael.

Ho'ly Fire. In the Church of Rome, a light kindled at Easter in remembrance — according to the missal — of Christ as the great corner-stone, and hailed by kneeling ecclesiastics with the words, "Light of Christ" (*Lumen Christi*). The ceremony takes place on Holy Saturday.

Ho'ly Ghost. Holy Spirit. The Holy Ghost is God, like the Father and the Son, and is a distinct person in himself. He proceeds from the Father and Son, and is equal to them in every respect. He is often called the "Love of God," the "Paraclete" or Comforter, and the "Dove." He appeared in the form of a dove at our Lord's baptism, and in the form of tongues of fire on the day of Pentecost.

Ho'ly Ghost, Or'ders of the. Three orders called by this name were instituted by the Catholic Church, 1178, 1588, and 1700. The latter, a society of missionary priests, is still alive.

Ho'ly Places, Ho'ly Sep'ulchre. The name Holy Places of Jerusalem more strictly designates the group of sacred places of which the Church of the Holy Sepulchre is the centre, and which are supposed to comprise the sites of the chief events of our Lord's passion, death, and burial: Gethsemane, the Supper-room, the Church of the Ascension, the Tomb of the Blessed Virgin, etc.

Ho'ly Wa'ter. Water blessed by the priest for certain religious uses. It is a symbol of purity.

Ho'ly Week. The week immediately preceding Easter, and specially consecrated to the commemoration of Christ's death and burial.

Hom'ily (Gr. *homilia*, converse) primitively signifies a discourse held with one or more individuals; but in ecclesiastical use it means a discourse held in the church, and addressed by the minister to the congregation. The discourses employed for this purpose were of the most simple character; but with the exception of one ascribed to Hippolytus (q. v.), we have no sample of this form of composition earlier than the homilies of Origen in the third century. Taking these as a type, the early Christian homily may be described as a popular exposition of a portion of Scripture, accompanied by moral reflections and exhortations. The schools of Alexandria and Antioch appear to have been the great centres of this class of sacred literature; and in the early century we find the names of Hippolytus, Metrodorus, Clement of Alexandria, Dionysius, and Gregory Thaumaturgus, as principally distinguished. But it was in the following centuries that the homily received its full development in the hands of the Oriental Fathers, Athanasius, the two Gregories of Nyssa and of Nazianzen, Basil, the two

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Cyrils of Jerusalem and of Alexandria, and above all, Chrysostom; and in the West, of Ambrose, Augustine, Peter Chrysologus, Lee, and Gregory the Great. The name "homily" is very frequently used almost as a synonyme for sermon.

Homilet'ics. That particular branch of sacred rhetoric which regards the composition of the familiar discourses known under the name of homilies. The earliest writer on the subject of homiletics is St. Augustine, whose book, "De Doctrina Christiana," is in some sense an adaptation of profane rhetoric to sacred uses. The nearest approach to a systematic treatment of the subject in mediæval literature is to be found in Hunibert, "De Eruditione Concionatorum." St. Carlo Borromeo's "Instructiones Pastorum" was a part of his general scheme for the improvement of clerical education; and in the ecclesiastical course, as well of Catholics as of Protestants, homiletics occupies an important place. The bare enumeration of the works of Schott, Marheineke, Theremin, Sailer, Gisbert, Brand, Laberenz, may show the importance which is attached, in both churches, to this branch of sacred science.

Hosan'na. A Hebrew word taken from Ps. cxviii. (Vulg. cxvii.) 25: "O Lord, we beseech thee, save now; save, we pray." A joyous shout.

Host (from *hostia*, a victim). The consecrated bread of the Eucharist. In appearance it is a thin, circular disk of unleavened bread made of the finest flour, and generally bearing some emblematic device, as the Crucifixion, the Lamb, or some words or initials of words having reference to the sacrifice.

Hu'meral Veil. An oblong scarf of the same material as the vestments, worn by the sub-deacon at high Mass, when he holds the paten, between the Offertory and the Paternoster; by the priest when he raises the monstrance to give benediction with the Blessed Sacrament; and by priests and deacons when they remove the Blessed Sacrament from one place to another, or carry it in procession. It is worn around the shoulders, and the paten, pyx, or monstrance is wrapped in it.

Hymn. A song of praise to God. A religious poem adapted to be sung, and written in metre.

Hypostat'ic Union. The vision of Christ's human and Divine nature in the hypostatis, or person of God the Word.

Icon'oclasts (breakers of images). The name used to designate a powerful party of the eighth century, which opposed the use of sacred images; that is, of statues, pictures, and other sensible representations of sacred objects.

Ignoran'tines (Fr., *Frères Ignorantins*). A religious congregation of men of the Catholic Church, associated for the gratuitous instruction of poor children in sacred as well as secular learning. It was founded in France, in the early part of the eighteenth century (1724), by the Abbé de la Salle, and has gradually been introduced into every Catholic country of Europe.

Immac'ulate Concep'tion of the Blessed Virgin Mary, Feast of. A festival celebrated on the 8th of December, to commemorate the Blessed Virgin's preservation from the stain of original sin, by a Divine privilege, in view of the future merits of Jesus Christ.

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Immortal'ity is the continued existence of the human soul in a future and invisible state. "If a man die, shall he live again?" is a question which has naturally agitated the heart and stimulated the intellectual curiosity of man, wherever he has risen above a state of barbarism, and commenced to exercise his intellect at all. The religion of all civilized people may be said more or less to recognize the affirmative of the question, although often under very vague and materialistic forms. In the ancient Egyptian religion, the idea of immortality first assumes a definite shape. There is a clear recognition of a dwelling-place of the dead, and of a future judgment. In the Zoroastrian religion, the future world, with its governing spirits, plays a prominent part. Whoever has lived in purity, and has not suffered the *divs* (evil spirits) to have any power over him, passes after death into the realms of light. In the early Grecian paganism, Hades, or the realm of the dead, is the emblem of gloom to the Hellenic imagination. It is only in Christianity, however, that this higher life is clearly revealed. The aspirations of philosophy and the conceptions of mythology are found in the gospel transmuted into an authoritative influence governing and directing the present life.

Imposi'tion of Hands. A rite and mode of blessing which in ordination and confirmation has a sacramental efficacy.

Imputa'tion is one of the most common technical expressions in Christian theology. It is meant to denote the transference of guilt or of merit, of punishment or reward. The doctrine of the imputation of sin, for example, is the doctrine which inculcates that all mankind are sharers in the fact and consequences of Adam's fall from innocence; and the correlative doctrine of the imputation of Christ's righteousness is that which inculcates that the merit or righteousness of Christ is transferred to those who believe in him, or, in other words, that they become sharers in his merit or righteousness. The *race, one with Adam*, the *believer, one with Christ*, are the ideas that are really true in the phrases *imputation of sin* and *imputation of righteousness*. The logic of theology has evolved many more applications of the phrases, but these applications are rather the refinements of theological pedantry than the expression of true spiritual relations.

In Cæ'na Dom'ini. A celebrated Papal bull, so called from the ancient day of its annual publication, Holy Thursday. It is not, as other bulls, the work of a single Pope, but dates back from the Middle Ages. Its present form it received from the Popes Julius II., Paul III., and finally Urban VIII., in 1627, from which year it continued for a century and a half to be published annually on Holy Thursday. It may be briefly described as a summary of ecclesiastical censures, especially of those with which grievous violations of the faith of the Church, or of the rights of the Church or of the Roman See, are visited; excommunication being denounced against heresy, schism, sacrilege, usurpation of the rights of the Church or of the Pope, forcible and unlawful seizure of Church property, personal violence against ecclesiastics, unlawful interruption of the free intercourse of the faithful with Rome, etc.

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In'cense (Heb. *miktar*, *kitter*, and *kitturoth*). A perfume the odor of which is evolved by burning, and the use of which, in public worship, prevailed in most of the ancient religions. The ingredients are usually olibanum, benzoin, styrax, and powdered cascarilla bark. These materials, well mingled, are so placed in the censer or thurible as to be sprinkled by falling on a hot plate, which immediately volatilizes them, and diffuses their odor through the edifice. Among the Jews, the burning of incense was exclusively employed as an act of worship, and, indeed, would appear to have been in itself regarded in the light of a sacred offering. The same would also appear from the religion of Egypt; but the Persian sculptures exhibit the burning of incense as one of the marks of honor offered to royalty. Its religious use symbolizes the zeal with which the faithful should be consumed, the good odor of Christian virtue, the ascent of prayer to God. It is used before the introit, at the Gospel, Offertory, and elevation, in high Mass, at the Magnificat in vespers, at funerals, etc.

Incar'nate Word, La'dies of the. A congregation of nuns founded in 1625 for instruction, but afterward assumed the care of hospitals. Eight of their houses still remain in Texas.

Incarna'tion (Lat. *in*, and *carno*, *carnis*, flesh). A term much used in theology concerning the union of the Divine nature of the Son of God with human nature in the person of Christ.

Indul'gence. A remission granted by the Church, of the temporal punishment which often remains due to sin, after its guilt has been forgiven. There are two kinds of indulgences: (1) plenary, when the whole of the punishment is remitted or forgiven; (2) partial, when only a part of the temporal punishment is taken away.

Infallibil'ity, in controversial theology, means the immunity from error in all that regards faith and morals.

In'fant Je'sus, Daugh'ters of the. An order of nuns founded 1673, at Rome, for the industrial education of poor girls.

In'nocent. The name of thirteen Popes, the most remarkable of whom are the following: Innocent I., a native of Albano, was elected Bishop of Rome in 402. Next to the Pontificate of Leo the Great, that of Innocent I. forms the most important epoch in the history of the relations of the See of Rome with the other churches both of the East and of the West. He was earnest and vigorous in enforcing the celibacy of the clergy. Died 417. Innocent III. (Lothario Conti), by far the greatest Pope of this name, born at Anagni, 1161; was made cardinal, and eventually, in 1198, was elected, at the unprecedentedly early age of thirty-seven, a successor of Pope Celestine III. His Pontificate is justly regarded as the culminating point of the temporal as well as the spiritual supremacy of the Roman See; and it is freely avowed by the learned historian of Latin Christianity, that if ever the great idea of a Christian republic, with a Pope at its head, was to be realized, "none could bring more lofty or more various qualifications for its accomplishment than Innocent III." It was under him that the Fourth Lateran Council was held in 1215. His works, consisting principally of letters and sermons, and of a remarkable treatise "On the Misery

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of the Condition of Man," were published in two volumes, folio, Paris, 1682. Died 1216. Innocent XI. (Benedetto Odescalchi), elected in 1676, one of the most distinguished among the Popes of the seventeenth century. He was a vigorous and judicious reformer, but his historical celebrity is mainly owing to his contest with Louis XIV. Died 1689.

In'nocents, Ho'ly, Feast of, one of the Christmas festivals, held in the Western Church on Dec. 28, and in the Eastern on the 29th. It is intended to commemorate the massacre of the children "from two years old and upward" at Bethlehem. The concurrence of the East and the West in celebrating the festival is an evidence of its antiquity.

Inquisi'tion, The, called also the **Ho'ly Of'fice,** a tribunal in the Catholic Church for the discovery and repression of heresy, unbelief, and other offences against religion. From the very first establishment of Christianity as the religion of the Roman Empire, laws, more or less severe, existed, as in most of the ancient religions, for the repression and punishment of dissent from the national creed; and the Emperors Theodosius and Justinian appointed officials called "inquisitors," whose special duty it was to discover, and to prosecute before the civil tribunals, offences of this class. The ecclesiastical cognizance of heresy, and its punishment by spiritual censures, belonged to the bishop or the episcopal synod; but no special machinery for the purpose was devised until the spread, in the eleventh and twelfth centuries, of certain sects reputed dangerous alike to the State and to the Church — the Cathari, Waldenses, and Albigenses — excited the alarm of the civil as well as of the ecclesiastical authorities. In the then condition of the public mind, heresy was regarded as a crime against the State, no less than against the Church. An extraordinary commission was sent by Pope Innocent III. into the South of France to aid the local authorities in checking the spread of the Albigensian heresy. The fourth Lateran Council (1215) earnestly impressed, both on bishops and magistrates, the necessity of increased vigilance against heresy; and a council held at Toulouse directed that in each parish the priest and two or three laymen of good repute should be appointed to examine and report to the bishop all such offences discovered within the district. So far, however, there was no *permanent* court distinct from those of the bishops; but under Innocent IV., in 1248, a special tribunal for the purpose was instituted, the chief direction of which was vested in the then recently established Dominican Order. The Inquisition thus constituted became a general, instead of, as previously, a local tribunal; and it was introduced in succession into Italy, Spain, Germany, and the South provinces of France.

Inspira'tion (literally, *breathing into*) is applied in theology to denote the action of the Divine Mind upon the human mind, whereby the latter is both supernaturally informed, and qualified to communicate the information received.

Installa'tion, in Church law, means the ceremonial act or process by which a person presented and legally confirmed in a benefice is formally put into possession of his office, and by which he is fully empowered, not alone to exercise its functions, but to enjoy its honors and emoluments.

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In'termarriage. The intermarriage or intercourse of near relatives has been universally believed to entail degeneration upon the offspring, and the act has been condemned and prohibited. The physical deformity and mental debasement of the Cagots of the Pyrenees, of the Marsons of Auvergne, of the Sarrasins of Dauphiné, of the Cretins of the Alps, and the gradual deterioration of the slave population of America, have been attributed to the consanguineous alliances which are unavoidable among these unfortunate peoples. More recently, the same opinion has been supported by the history of deaf-mutism and of idiocy. Of two hundred and thirty-five deaf-and-dumb children whose parentage could be traced, seventy, or nearly thirty per cent, were the offspring of the intermarriage of blood-relations.

In'troit. Words said in the Mass when the priest begins the celebration of the holy sacrifice.

Invest'iture (Lat., *in*, and *vestio*, to clothe), in feudal and ecclesiastical history, means the act of giving corporal possession of a manor, office, or benefice, accompanied by a certain ceremonial, such as the delivery of a branch, a banner, or an instrument of office, more or less designed to signify the power or authority which it is supposed to convey. The contest about ecclesiastical investiture is so interwoven with the whole course of mediæval history, that a brief account of its origin and nature is indispensable to a right understanding of many of the most important events of that period. The system of feudal tenure had become so universal, that it affected even the land held by ecclesiastics, and attached to most of the higher ecclesiastical dignities, monastic as well as secular. Accordingly ecclesiastics who, in virtue of the ecclesiastical office which they held, came into possession of the lands attached to such offices, began to be regarded as becoming, by the very fact, feudatory to the suzerain of these lands; and, as a not unnatural result, the suzerains thought themselves entitled to claim, in reference to these personages, the same rights which they enjoyed over the other feudatories of their domains. Among these rights was that of granting solemn investiture. In the case of bishops, abbots, and other Church dignitaries, the form of investiture consisted in the delivery of a pastoral staff or crosier, and the placing a ring upon the finger; and these badges of office were emblematic — the one of the spiritual care of souls, the other of the espousals, as it were, between the pastor and his church or monastery.

I'saac ("He will laugh"), a Hebrew patriarch and pastoral chief, was the son of Abraham and Sarah, and half-brother of Ishmael. His birth happened when both his parents were advanced in age. The incidents of his life, as recorded in Genesis, are well known. He died at Hebron, aged a hundred and eighty years, leaving two sons, Jacob and Esau. The Midrash ascribes to him, in allusion to Gen. xxiv. 63, the institution of the afternoon prayer.

Isai'ah (Heb., *Yeshayahu*, "Salvation of God"), the most sublime of the Hebrew prophets, was the son of one Amoz. He uttered his oracles in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Regard-

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ing his outward life, almost nothing is known. He appears to have resided at Jerusalem, in the vicinity of the temple, was married, and had three sons, given him, he says, "for signs and for wonders in Israel."

Ish'mael (Heb., *Yishmael*, "God will hear"), the first-born of Abraham by Hagar, the Egyptian handmaid of his wife Sarah. His character is found foretold before his birth by an angel, who met Hagar sitting by a well in the wilderness on the way to Shur, whither she had fled to avoid the harsh treatment of her mistress: "And he will be a wild [literally, "a wild-ass"] man; his hand against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren" (Gen. xvi. 12). Expelled from his father's house, along with his mother, when he was about the age of fifteen, he went into the South wilderness, where he grew up to manhood, and became famous as an archer. Scripture represents Ishmael in a not unfavorable light, and it was predicted that he should become a great nation. This "great nation" is commonly believed to be the Arabian; and there is no good reason for doubting that at least the North Arabs — the wild Bedouins who roam over the great wastes between the Peninsula of Sinai and the Persian Gulf — may, to a certain degree, be the descendants of Ishmael.

Ital'ian Arch'itecture. This term is usually limited to the style practised by the Italian architects of the fifteenth, sixteenth, and seventeenth centuries, and which has since been adopted in every country in Europe. This style originated in a revival of the ancient architecture of Rome. Although the Gothic architecture had been practised in Italy during the thirteenth and fourteenth centuries, it had never been thoroughly naturalized. The Italians always showed a preference for the round arch over the pointed North form; and even in the buildings they erected in the pointed style, there is a certain simplicity and largeness of parts indicative of a classic feeling. As early as 1350, Giovanni Pisano, in the beautiful sculpture of the pulpit at Pisa, showed a return to the ancient models. Arnolpho di Lapo built the Cathedral of Florence (1290–1300), and in his design proposed a great dome (a remarkably Roman feature) over the crossing of the nave and transept. This he did not live to complete; but he prepared the way for Brunelleschi, the chief aim of whose life was the accomplishment of the great dome of the cathedral. He went to Rome to study the ancient buildings there, at that time neglected and hardly known to the Italians themselves. After devoting a considerable time to exploring these monuments, he returned to Florence, and, after great opposition, succeeded in carrying out the construction of the dome as it now stands. From this time the revival of Roman architecture went on rapidly. It was encouraged by the Popes and other princes of Italy; and the invention of the printing-press soon spread a knowledge of the works of the Italian architects over Europe. Italian architecture is divided into three styles, or schools, according to the places where it was practised; viz., the Florentine, Roman, and Venetian.

Itin'erary (Lat., *itinerarium*, derived from *iter*, a journey), the name given by the Romans to a table of the stages between two places of importance,

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with the distance from one to another. The itineraries of the ancients contribute much to our acquaintance with ancient geography. — A form of prayer intended for the use of clerics when setting out on a journey.

Ja'cob (Heb., *Yaakob*, derived variously from "heel," Gen. xxv. 26, or from "to deceive," Gen. xxvii. 36), one of the three chief Hebrew patriarchs, was the second son of Isaac and Rebekah, and on account of his docile, domestic character, the favorite of his mother. His conduct toward his brother in regard to the birthright (Gen. xxvii.) does not greatly redound to his credit. After an exile of twenty years in Padan-aram, whither he had fled to escape the vengeance of Esau, he returned to Canaan with two wives (Rachel and Leah), two concubines (Bilhah and Zilpah), twelve sons (the fathers of the subsequent Hebrew tribes), and a daughter named Dinah, who was the unintentional cause of a vindictive massacre of the Shechemites by her brothers Simeon and Levi. In his one hundred and thirtieth year, he and his family went down to Egypt, where his favorite son Joseph had become a great man under Pharaoh. Here he lived for seventeen years longer in the land of Goshen, and died in his one hundred and forty-seventh year. His body was embalmed, carried back to Canaan with great pomp by his sons, and there buried near Hebron.

Jac'obites, in Church history, is the common name of the Oriental sect of Monophysites. The name is derived from a Syrian monk called Jacobus Baradæus, who, in the reign of Justinian, formed the Monophysite recusants of his country into a single party. The Jacobites at present number about forty thousand families, and are subject to two patriarchs, appointed by the Sultan, — one resident at Diarbekir, with the title of Patriarch of Antioch; the other at Saphran, under the style of Patriarch of Jerusalem. "The Jacobites have always protested against being considered followers of Eutyches; but, while they profess to anathematize that heresiarch, they merely reject some minor opinions of his, and hold fast his great distinguishing error of the absorption of the humanity of our Saviour in his divine nature. They think that in the incarnation, from two natures there resulted one. In other words, they do not believe that the Redeemer does not possess two natures, but one composed of two, illustrating their dogma in this way: Glass is made of sand; but the whole is only glass, no longer sand; thus the divine nature of Christ has absorbed the human, so that the two have become one. A middle way between Eutychianism and orthodoxy was chosen by Xenayas and his school, who on the incarnation maintain the existence in Christ of one nature, composed of the divinity and humanity, but without conversion, confusion, or commixture. He teaches that the Son, one of the Trinity, united himself with a human body and a rational soul in the womb of the Virgin. His body had no being before this union. In this he was born, in it he was nourished, in it he suffered and died. Yet the divine nature of the Son did not suffer and die. Nor was his human nature, or his agency, or death, merely visionary, as the Phantasmists taught, but actual and real. Moreover, the divine nature was not changed or transmuted *into the human*, or commixed or confused therewith; neither was the human nature converted into the divine, nor com-

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mixed or confused with it; but an adulation of the two natures took place, of a mode equivalent to that which, by the union of body and soul, makes a human being; for, as the soul and body are united in one human nature, so, from the union of the Godhead and manhood of our Lord Jesus Christ, there has arisen a nature peculiar to itself, not simple, but complex; 'one double nature.' Here is evidently maintained a distinction from the Eutychians that the flesh of Christ taken from the Virgin was actual and real, and united with the divine in Christ, 'without confusion, change, or division;' and from the orthodox, in holding that, after the union, the two natures united in one, losing their distinctiveness. This view of Xenayas seems to be at present the doctrine of the Jacobites; but as the laity is very moderately educated, this remark applies only to the clergy. As an indication that they have only an imperfect idea on this point, Etheridge cites their usages of making the sign of the cross with only the middle finger of their hand, holding the others so as to render them invisible, evincing thereby that the whole subject is to them an unsolved mystery."

Jehosh'aphat. Son of Asa, reigned over Jerusalem as fourth king, 912–887 B.C. His reign was, on the whole, fortunate, and devoted to the extirpation of idolatry from the kingdom.

Jeho'vah (Heb., *Yehovah;* more correctly, *Yahve*, *Yahaveh*, or *Yahavâh;* in poetry, *Yâh;* generally believed to be derived from the verb *haya*, "to be," though scholars are far from unanimous in regard to its etymology) is one of the names of God employed in the Old Testament. Its meaning is, "He that is," "The Being;" or, since the word contains all the forms of the past, present, and future tenses, "The Eternal One."

Je'hu. Founder of the fourth dynasty of the new kingdom of Israel, 883–855 B.C.

Jerome, St., Eusebius Hieronymus Sophronius. Born at Stridon, at some period between 331 and 345. He studied Greek and Latin rhetoric and philosophy under Ælius Donatus at Rome, where he was also admitted to the rite of baptism. After a residence in Gaul, he seems to have revisited Rome; but in the year 370 he had settled in Aquileia with his friend Rufinus, and retired in 374 to the desert of Chalcis, where he spent four years in penitential exercises and in study, especially of the Hebrew language. In 379 he was ordained, and went in 382 to Rome, where he resided until 384, as secretary of the Pope Damasus, and where, although already engaged in his great work of the revision of the Latin version of the Bible, he attained to great popularity and influence by his sanctity, learning, and eloquence. Many pious persons placed themselves under his spiritual direction, the most remarkable of whom were the Lady Paula and her daughter Eustochium. These ladies followed him to the Holy Land, whither he returned in 384. He permanently fixed his residence at Bethlehem in 386, the Lady Paula having founded four convents, three for nuns and one for monks, the latter of which was governed by Jerome himself. His conflict with the Pelagians rendering even his life insecure at Bethlehem, he was compelled to go into concealment for above two years; and soon after his return to Bethlehem in 418, he was seized with a lingering illness, which

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terminated in his death 420. St. Jerome is universally regarded as the most learned and eloquent of the Latin Fathers.

Jes'uits, or Soci'ety of Je'sus. A celebrated religious order of the Catholic Church. It was founded in 1534 by the well-known Ignatius of Loyola (see LOYOLA), in concert with five associates.

Je'sus (the Greek form of the Hebrew word *Joshua*, *Jehoshua*, "Jehovah the Saviour"), is the name given to the Son of the Virgin Mary, by the angels who announced his approaching birth (Matt. i. 21; Luke i. 31). The reason of the name was at the same time declared: "For he shall save his people from their sins." The date of the birth of Jesus is now generally fixed a few years — at least four years — before the commencement of the Christian era. The common computation fixes his death in 33 A.D., or when he was probably at least thirty-seven years of age. With the accounts given by the Evangelists of the birth of Jesus, his ministry, death, resurrection, and ascension into heaven, every one may be supposed familiar.

Jew (Heb., *Yehudi*). The subjects of the kings of Judah have been sometimes called Jews, as distinct from the seceding ten tribes, who retained the name of Israel. As the term is now used, however, the history of the Jews begins with the return of the remnant of the kingdom of Judah from the Babylonish captivity, in consequence of the edict of Cyrus.

Jo'seph. The young and favorite son of Jacob by his wife Rachel, who excited the envy of his elder brethren, and was by them sold into Egyptian slavery. Having acquired the confidence of Pharaoh through his successful interpretation of dreams, he was placed as viceroy at the head of the arrangements for provisioning the kingdom during seven consecutive years of famine, and was thus enabled to preserve, in the persons of his father and brethren, with their families, the future Israelitish nation. Born in Haran 1913, died in Egypt 1802 B.C. His body was embalmed, and carried up into Canaan by the Israelites at their exodus.

Jo'seph, St. A carpenter of Nazareth, whose genealogy is given by both Matthew and Luke; was the husband of Mary, and the foster-father of Jesus.

Jo'seph, Father. A Capuchin friar who, as secretary and confidential adviser to Richelieu, possessed great power and influence, which he exercised chiefly in despatching missionaries to Canada and elsewhere. Born in Paris 1577, died 1638.

Ju'bilee, The Year of (Heb., *Yobel*). A peculiar institution among the Hebrews (Lev. xxv.), by which, every fiftieth year, the land that in the interval had passed out of the possession of those to whom it originally belonged was restored to them, and all who had been reduced to poverty, and obliged to hire themselves out as servants, were released from their bondage; no less were all debts remitted.

Ju'bilee, or Ju'bilee Year. An institution of the Catholic Church. The Catholic jubilee is of two kinds, — "ordinary" and "extraordinary."

Ju'dah, the King'dom of, may be said to date from the division of the kingdom of Israel at the death of Solomon. It was composed of the tribes

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of Judah, Simeon, and Benjamin, when the territory of all the rest of Israel was lost to Rehoboam, and included the priests and Levites who emigrated in great number from Israel, and who rallied round the city of David. (For an account of the causes which led to the separation, see ISRAEL, KINGDOM OF.) This territory comprised within its limits included a part, if not all, of the territory of Simeon, of Dan, of Benjamin (the last connected with Judah by Jerusalem, situated on the borders of both, which formed an indissoluble bond between them), and at a later date portions of Ephraim. The population has been variously estimated at from five million under Jehoshaphat, down to one million two hundred thousand under Amaziah; but at the time of the separation, about two million would appear to be the correct number. Subsequently, when the captivity had destroyed all practical distinction between the two and the ten, the scattered remnants had no visible head save at Jerusalem, which had been re-occupied by a part of Judah's exiles. For an account of the sister kingdom, and for the history of the chosen people after the return from the Babylonish captivity, consult a history of the Jews. In this article a brief recapitulation of the history of the kingdom of Judah will be given. During Rehoboam's lifetime, peaceful relations between Israel and Judah were never restored; the king of Judah made an effort to conquer Israel, but the expedition was forbidden by the prophet Shemaiah. He then occupied himself in strengthening his kingdom. The pure worship of God was maintained, but along with it the worship of Ashtoreth was allowed to exist. These evils were punished by an Egyptian invasion under Shishak, who captured Jerusalem, and pillaged the temple, B.C. 971. Abijah, Rehoboam's successor, defeated the king of Israel, 957; Hazael, king of Damascus, invaded Judah in the reign of Ahaziah, 857, and desolated the land; Pekah, king of Israel, laid siege to Jerusalem, and one hundred and twenty thousand men were slain in one day, 741; Sennacherib invaded Judah, 710. In repairing the temple, Hilkiah discovered the Book of the Law, and Josiah kept a solemn passover, 624; Nebuchadnezzar invaded the land of Judah, 605; besieged Jerusalem, 599; he again invaded Judah, and captured the city after a long siege, 588; the city reduced to ashes, 587. The kingdom of Judah survived Israel one hundred and fifty years.

Judg'ment. The coming of Christ to judge all men and angels on the last day, when the just shall be glorified, and the wicked put to open shame, and condemned to hell's torments.

Ju'lius. The name of three Popes, of whom the second and third deserve to be noticed. Julius II., originally Cardinal Della Rovere, a nephew of Sixtus IV., born at Albizzola, near Savona; died 1513. Julius III., a native of Monte San Savino, near Arezzo, was known before his elevation to the Pontificate as Cardinal del Monte. He was one of the four legates of the Pope under whom the Council of Trent was opened. He is connected with English history as having sent Cardinal Pole to organize with Mary the re-union of the kingdom with Rome.

Justifica'tion. An operation of grace from God in the soul of the repentant sinner, by which he is sanctified and becomes just.

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Kem'pis, Thomas à. Believed to have been so called from Kempen, a town in the Prussian Rhine provinces, where he was born in 1379. He was educated at Deventer, and in 1400 entered an Augustinian convent in the diocese of Utrecht. Here he took the vows in 1406. He entered into priest's orders in 1413, and was chosen sub-prior in 1429, to which office he was re-elected in 1448. His whole life appears to have been spent in the seclusion of this convent, where he lived to an extreme old age. His death took place in 1471, at which time he certainly had attained his ninetieth year, and most probably his ninety-second. The character of Kempis, for sanctity and ascetic learning, stood very high among his contemporaries; but his historical reputation rests almost entirely on his writings, which consist of sermons, ascetical treatises, pious biographies, letters, and hymns. Of these, one which deserves special notice is the celebrated ascetical treatise *On the Following (or Imitation) of Christ*, the authorship of which is popularly ascribed to him. The first edition of the *Imitation* was printed at Augsburg, in 1486; and before the end of that century it was reprinted upward of twenty times in Germany.

Kiss. Kiss of Peace. A manifestation of good-will and charity: "The seal of prayer." "Peace to all." "Oneness of mind."

Kyr'ie Ele'ison, Christe Eleison, etc. ("Lord have mercy on us," "Christ have mercy on us," etc.), words used in the Mass, Litany, etc.

Læ'tare Sunday. The fourth Sunday in Lent; so called from the first word in the antiphon of the introit: "Rejoice, O Jerusalem, and gather together all ye who love her," etc.

Lacordaire, Jean Baptiste Henri. The most distinguished of the modern pulpit orators of France, born at Recey-sur-Ource, in the Department Côte-d'Or, 1802. He was educated at Dijon, where he also entered upon his legal studies; but in 1822 he went to Paris, where he began to practise as an advocate in 1824, and rose rapidly to distinction. As his principles at this period were deeply tinged with unbelief, it was a matter of universal surprise in the circle of his acquaintance that he suddenly gave up his profession, entered the College of St. Sulpice, and in 1827 received holy orders. He soon became distinguished as a preacher, and in the College of Juilly, to which he was attached, he formed the acquaintance of the Abbé Lamennais, with whom he speedily formed a close and intimate alliance, and in conjunction with whom, after the Revolution of July, he published the well-known journal, the *Avenir*, an organ at once of the highest Church principles and of the most extreme radicalism. The articles published in this journal, and the proceedings which were adopted in asserting the liberty of education, led to a prosecution in the Chamber of Peers in 1831; and when the *Avenir* itself was condemned by Gregory XVI., Lacordaire formally submitted, and, for a time withdrawing from public affairs, devoted himself to the duties of the pulpit. The brilliancy of his eloquence, and the novel and striking character of his views, excited an interest altogether unprecedented, and attracted unbounded admiration. His courses of sermons at Notre Dame drew to that immense pile crowds such as had never been seen within the memory of the living generation, and had produced

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an extraordinary sensation, even on the non-religious world; when once again Lacordaire fixed the wonder of the public by relinquishing the career of distinction which was open to him, and entering the novitiate of the Dominican Order in 1840. A short time previously he had published a memoir on the re-establishment of that Order in France, which was followed, after his enrolment in the Order, by a life of its founder, St. Dominic; and in 1841 he appeared once again in the pulpit of Notre Dame, in the well-known habit of a Dominican friar. From this date he gave much of his time to preaching in various parts of France. In the first election which succeeded the Revolution of 1848, he was chosen one of the representatives of Marseilles, and took part in some of the debates in the Assembly; but he resigned in the following May, and withdrew entirely from political life. Died 1861.

La Chaise, de (FRANCIS D'AIX) A Jesuit, born of a noble family, 1624, in the castle of Aix, in the Department of Loire, France, was a provincial of his Order when Louis XIV. selected him for his confessor 1675. His position was one of great difficulty, owing to the different parties of the court, and the strife between Jansenists and Jesuits. In the most important questions of his time, Father La Chaise avoided extreme courses. A zealous Jesuit, and of moderate abilities, he yet sustained among his contemporaries the reputation of a man of mild, simple, honorable character. Madame Maintenon could never forgive him the little zeal with which he opposed the reasons urged against the publication of her marriage with the King; but during the thirty-four years that he filled his office of confessor, he never lost the favor of the King. He was a man of learning, and fond of antiquarian pursuits. Died 1709. Louis XIV. built him a country-house to the west of Paris, the large garden of which was in 1804 converted into a burial-place, and called Père-la-Chaise.

La'ity (from the Gr. *laos*, the common people). The name given in the Catholic Church to all persons who do not belong to the clergy. The name appears to have originated as early as the second century, when the idea grew up that the priesthood formed an intermediate class between Christ and the Christian community. The influence which the laity had at first exercised in the government of the Church gradually declined as the power of the hierarchy increased; and although, as late as the end of the third century, cases occur in which learned laymen taught publicly with the approval of bishops, still this liberty was ever more and more narrowed, until finally, in 502, a synod, held at Rome under the Bishop, Symmachus, forbade laymen to interfere in any way in the affairs of the Church.

Lan'guage of the Church. The general name given the different dead languages which are used by the Church in the Mass, administering the sacraments, and generally performing her other solemn services.

The Armenian, Coptic, Greek, Latin, Slavonic, and Syriac are the languages mostly employed. The Latin, however, is the most widely used.

Lamenta'tions of Jeremi'ah (*Megillath Echa;* LXX., *Thrēnoi*). The name given to one of the canonical books of the Old Testament, containing

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laments over the desolation of the land, the exile of the people, the destruction of the first temple, the fall of the kingdom of Judah, and the writer's own woes. These laments are five in number.

Lat'eran, Church of St. John, the first in dignity of the Roman churches, and styled in Roman usage "the Mother and Head of all the churches of the city and the world," is so called from its occupying the site of the splendid palace of Plantius Lateranus, which, having been escheated (66 A. D.) in consequence of Lateranus being implicated in the conspiracy of the Pisos, became imperial property, and was assigned for Christian uses by the Emperor Constantine. It was originally dedicated to the Saviour; but Lucius II., who rebuilt it in the middle of the twelfth century, dedicated it to St. John the Baptist. The solemn entrance of the Pope into office is inaugurated by his taking possession of this church; and over its portico is the balcony from which the Pope, while still sovereign of Rome, was used, on certain festivals, to bless the entire world. The original church is said to have been the Basilica; but it has been several times rebuilt, its final completion dating from the Pontificate of Clement XII. It has been the scene of five councils of the Roman Church. Leo XIII. has brought to completion the extensive work in the sanctuary, begun under Pius IX. In the piazza of St. John Lateran stands the celebrated relic called the "Scala Santa," or "Holy Staircase," which is the stairs of Pilate's house at Jerusalem, made holy by the feet of our Lord.

Lat'eran Coun'cils. They were five in number, regarded as ecumenical by the Catholic Church, besides six minor ones, and were held 1123, 1139, 1179, 1215, and 1512. They took their name from the Church of St. John Lateran, in Rome, in which they were held.

Lat'in Lan'guage and Lit'erature. The Latin language is a member of the great family commonly called Indo-Germanic, Indo-European, or Aryan. It is therefore closely allied to the Greek, Persian, German, Celtic, English, and many other tongues and dialects of Europe; and to all these its kindred is more or less clearly shown by identity of stems and similarity of structure. It was primarily developed among the people who inhabited that part of Western Italy which lies between the rivers Tiber and Liris; and though the city of Rome stamped her name on the political institutions of the empire, yet the standard tongue of Italy still continued to be called the *Latin* language, *not* the Roman. It was in the last years of the republic, and the first of the empire, that the polished language reached its highest point of perfection in the writings of Cicero, Horace, Virgil, and others. But by the influx of strangers, by the gradual decline of Roman feelings and Roman spirit, and by the intermixture of the classic forms with the dialects of the provinces, it became corrupted, the process of deterioration going on with double rapidity after the dismemberment of the Roman Empire in the fifth century. Thus were formed the modern French, Spanish, Italian, and Portuguese. The English language owes much to Latin, both directly by derivation from the classic forms, and at second-hand through the Norman-French. The grammar of the Latin language has been studied and illustrated by many celebrated scholars from Varro (116–28 B. C.)

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down to Zumpt. The Roman Republic had well-nigh run its course ere it possessed a writer or a literature worthy of the name. A kind of rude poetry was cultivated from the earliest times, and was employed in such compositions as the Hymn of the Fratres Arvales (dug up at Rome in 1778, and in the first burst of enthusiasm excited by its discovery assigned to the age of Romulus). And even when in later years the Romans did begin to foster a literary taste, the rage for Greek models hindered every effort at original thought. It was considered highly meritorious to imitate or translate a Greek writer; while, on the other hand, it was deemed dishonorable to follow a Latin author. Such were the feelings even in the days of Horace and Virgil, both of whom are largely indebted to their Greek models. The first period of Roman literature may be said to extend from 240 B. C. to the death of Sulla, 78 B. C.; the second, or Golden Age, from the death of Sulla to the death of the Emperor Augustus (14 A. D.); the third, or Silver Age, from the death of Augustus to the death of Hadrian (138 A. D.); and the fourth, from the death of Hadrian to the overthrow of the Western Empire in 476 A. D. The spread of Christianity gave rise to the ecclesiastical poetry of the Middle Ages, which departed from the classic models.

Lat'in Cross. A cross with the lower limb considerably longer than the other three.

Law'rence, St. the Deacon, one of the most celebrated martyrs of the early Church, the subject of many ancient panegyrics, was one of the deacons of Rome in the Pontificate of Sixtus I. (third century), and as such was especially charged with the care of the poor and the orphans and widows. In the persecution of Valerian, being summoned before the prætor as a Christian, and being called on to deliver up the treasures of the Church, he produced the poor and the sick of his charge, declaring that "those were his treasures;" and on his persisting in his refusal to sacrifice, being condemned to be roasted on a gridiron, he continued throughout his tortures to pray for his persecutors.

Laz'arists. An order of priests founded by St. Vincent de Paul in 1625, and established a few years later in the College of St. Lazare at Paris. They are properly named "Congregation of the Priests of the Mission."

Lec'tionary. One of the service-books of the mediæval Church, so called because it contained the lessons (*lectiones*) of the Church. The Roman Lectionary contained the Epistles and Gospels of the Roman missal, and sometimes all the lessons of the various services in use in the Roman Church, in which case it was named the *Plenarium*. Its compilation was attributed to St. Jerome; and it appears certain that it belongs in substance, although not in form or details, to that age. The collection was revised and remodelled in the eighth century. The Gallican Lectionary was published by Mabillon from a manuscript of the monastery of Luxeuil, and is believed to represent the rite of the ancient Gallican Church, chiefly because one of the few saints' offices which it contains is that of the peculiarly French saint, Geneviève. It is interesting as showing that the Gallican liturgy had three lessons, and not two as in the Roman missal.

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Lefèvre, Peter Paul, D.D., a Catholic prelate; Bishop of Zela, 1844; established many religious institutions; born in Belgium, 1804; died in Michigan, 1869.

Le'gate. The name of the ambassador or representative, whether temporary or permanent, sent by the Pope to a particular Church. Three classes of legates are distinguished: first, *legati a latere*, "legates despatched from the side" of the Pontiff, who are commonly cardinals; second, *legati missi*, called also "apostolic nuncios," and including a lower grade called "internuncios;" third, *legati nati*, "legates born," whose office is not personal, but is attached by ancient institution or usage to the see or other ecclesiastical dignity which they hold.

Le'gend was the name given in early times, in the Catholic Church, to a book containing the daily lessons which were wont to be read as a part of the Divine service. Then the narratives of the lives of saints and martyrs, as well as the collections of such narratives, received this name. Among the mediæval collections of legends, that drawn up by the Genoese archbishop, Jacobus de Voragine, in the second half of the thirteenth century, under the title of *Legenda Aurea*, or *Historia Lombardica*, is the most celebrated. From the ecclesiastical literature of the Eastern and Western Churches, especially of the latter, the legends also found an entrance into the *national* literature of Christian nations. Among the Germans this was very markedly the case after the second half of the twelfth century, although specimens of legendary poems are not altogether wanting at an earlier period. Between the fourteenth and sixteenth centuries, legends in prose began also to appear, such as Herman von Fritzlar's *Von der Heiligen Leben*.

Lent. Lent derives its name from the Saxon word *Lencten* (lengthening days, or spring-time), for it was the spring fast; just as we are indebted to the Saxon word *Fæsten* (to restrain) for the word "fast."

Lent. Fasting-time before Easter, which is observed in the Roman, and in the Greek and other Oriental Churches. The earliest allusions to it speak of it as an established usage handed down from the fathers. The forty days' period, as commemorative of our Lord's forty days' fast, or of the similar perfunctory fasts of Moses and Elias, commences with Ash-Wednesday, between which day and Easter Sunday (omitting the Sundays, on which the fast is not observed), forty clear days intervene. The rigor of the ancient observance, which excluded all flesh and even the so-called "white meats," is now much relaxed; but the principle of permitting but one meal, with a slight refection or collation, is widely retained. In Spain, during the Crusades and the wars with the Moors, a practice arose of permitting, in certain cases, the substitution of a contribution to the holy war, for the observance of the Lenten abstinence; and although the object has long since ceased, the composition is still permitted, under the same title of the *Crusada*.

Leo. Six of the Byzantine emperors bore this name, — Leo I., the Thracian, 457–474; Leo II., 474; Leo III., the Isaurian, 717–741; Leo IV., 775–780; Leo V., the Armenian, 813–820; and Leo VI., the philosopher, 886–912. The latter was a writer of poems, orations, etc.

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Leo. The name of thirteen Popes, commencing with Leo I., surnamed the Great, born 390, and regarded as the founder of the Papacy, and closing with Leo XIII., elected 1878 on the death of Pius IX. (See POPE.) Leo IX., originally Bruno, born 1002, died 1054, was noted for learning and efforts at reform. Leo X. (Cardinal de' Medici), born 1475, died 1521, was a munificent patron of literature and the arts, under whom Michael Angelo, Raphael, and Luther flourished.

Leo, Allatius, librarian of the Vatican, 1661–69; born in Chios 1586, died 1669.

Levit'icus is the name of the third book of the Pentateuch, containing chiefly the laws and ordinances relating to the Levites and priests. The erection of the sanctuary having been described at the end of Exodus, the nature of the worship — revealed by God within this tabernacle — is set forth in Leviticus, which forms its continuation.

Lim'bo. From the Latin *limbus* (or "fringe"), the outskirts of hell, where the just who died before Christ were detained till our Lord's resurrection.

Lit'any. A word, the specific meaning of which has varied considerably at different times, but which means in general a solemn act of supplication addressed with the object of averting the Divine anger, and especially on occasions of public calamity. Through all the varieties of form which litanies have assumed, one characteristic has always been maintained; viz., that the prayer alternates between the priest or other minister, who announces the object of each petition, and the congregation, who reply in a common supplicatory form, the most usual of which were the well-known "Kyrie eleison," "Ora pro nobis."

Lit'urgy, in general, signifies a form of prayer and ceremonial established by ecclesiastical authority, to be used in the public services of the Church, but is especially applied to that used in the celebration and administration of the Eucharist. The very earliest historical records of Christianity plainly show that such forms were in use in the primitive times, but it seems highly probable that for a considerable period they were not reduced to writing.

Lord's Sup'per, The, is one of the sacraments of the Christian religion. It is so called from its being instituted at supper by Jesus Christ, whom his disciples styled the Lord, or Master. It is also called Eucharist and Communion.

Loyo'la, de, Ignatius Inigo Lopez de Recalde. Born 1491 in the Basque Provinces. Under the auspices of his relative Don Antonio Manriquez, Duke of Najura, he embraced the profession of arms, and was wounded in the defence of Pampeluna. His convalescence was slow; and the stock of romances, by which he was wont to relieve the tedium of confinement, having been exhausted, he was thrown upon the only other available reading, that of the *Lives of the Saints*. The result was what might be expected in so ardent a temperament, — the creation of a spiritual enthusiasm equally intense in degree with that by which he had hitherto been drawn to feats of chivalry. The spiritual glories of St. Francis or St. Dominic now took, in his aspirations, the place which had been before held by the knights of

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mediæval romance. With souls like his, there is no middle course: he threw himself, with all the fire of his temperament, upon the new inspirations which these thoughts engendered. Renouncing the pursuit of arms, and with it all other worldly plans, he tore himself from home and friends, and resolved to prepare himself for the new course which he contemplated, by a pilgrimage to Jerusalem. With a view to his immediate preparation for this holy task, he retired in the garb of a beggar to the celebrated monastery of Montserrat, where, on the vigil of the Feast of the Annunciation in 1522, he hung up his arms, as at once a votive offering significative of his renunciation of the works of the flesh, and an emblem of his entire devotion to the spiritual warfare to which he was from that moment vowed. From Montserrat he set out barefooted on his pilgrimage, the first step of which was a voluntary engagement which he undertook to serve the poor and sick in the hospital of the neighboring town of Manresa. From Manresa he repaired by Barcelona to Rome, whence, after receiving the papal benediction from Adrian VI., he proceeded on foot, and as a mendicant, to Venice, and there embarked for Cyprus and the Holy Land. It was while engaged in these elementary studies, that he first formed the pious fraternity which resulted in that great organization which has exercised such influence upon the religious, moral, and social condition of the modern world. Died at Rome 1556. His name was admitted to what is known in the Church as the preliminary step of beatification in the year 1609, and he was solemnly canonized as a saint by Gregory XV. in 1622. He founded his Order, the Society of Jesus, at Paris, Aug. 16, 1534. He presented its institutes in 1539 to Pope Paul III., Ignatius adding to the vows of chastity, poverty, and obedience, a fourth of implicit submission to the Holy See. The institution was confirmed by a bull, Sept. 27, 1540. The number of members was not to exceed sixty. That restriction was taken off by another bull, March 14, 1543; and Popes Julius III., Pius V., and Gregory XIII. granted great privileges. Francis Xavier, and other missionaries, the first brothers, carried the Order to the extremities of the habitable globe; but it met with great opposition in Europe, particularly in Paris. The society was condemned by the Sorbonne, Paris, 1554; expelled from France, 1594; re-admitted, 1604; but, after several decrees, was totally suppressed in France, and its property confiscated, 1764; ordered by Parliament to be expelled from England, 1579, 1581, 1586, 1602, and finally by the Relief Act in 1829; expelled from Venice, 1607; Holland, 1708; Portugal, 1759; Spain, 1767; abolished by Clement XIV. (at the meeting of the Bourbon sovereigns), July 21, 1773; restored by Pius VI., Aug. 7, 1814; expelled from Belgium, 1818; Russia, 1820; Spain, 1820, 1835; France, 1831, 1845, 1880; Portugal, 1834; Sardinia, Austria, and other states, 1848; Italy and Sicily, 1860. The chief of the Order appealed to the King of Sardinia for redress of grievances, Oct. 21, 1860.

Mac'cabees. A word of uncertain meaning and origin. The founder of the Maccabean dynasty, Matithjahu, a priest, was the first who made a stand against the persecutions of the Jewish nation and creed by Antiochus Epiphanes. At the beginning of the troubles he had retired, together with

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his five sons, to Modiin, a small place between Jerusalem and Joppa, to mourn in solitude over the desolation of the holy city and the desecration of the temple. But the Syrians pursued him thither. He being a person of importance, Apelles, a Syrian captain, endeavored to induce him, by tempting promises, to relinquish his faith and to embrace the Greek religion. He answered by slaying with his own hand the first renegade Jew who approached the altar of idolatry. This gave the sign for a sudden outbreak. His sons, together with a handful of faithful men, rose against the national foe, destroyed all traces of heathen worship already established in Modiin and its neighborhood, and fled into the wilderness of Judah. Their number soon increased; and not long after they were able to make descents into the adjacent villages and cities, where they circumcised the children and restored everywhere the ancient religion of Jehovah. At the death of Mattathiah (166 B.C.), which took place a few years after the outbreak, Judah Makkabi (166–161 B.C.) took the command of the patriots, and repulsed the enemy, notwithstanding his superior force, at Mizpah (6,000 against 70,000), Bethsur (10,000 against 65,000), and other places, reconquered Jerusalem, purified the temple (Feast of Reconsecration — Chanuka), and re-inaugurated the holy service (164 B.C.). Having further concluded an alliance with the Romans, he fell in a battle against Bacchides (161 B.C.).

Mac'cabees, Books of. Certain writings of the Old Testament, treating chiefly of the history of the Maccabees. They are usually divided into four parts or books; the first of which — the most important — comprising the period 175–135 B.C., relates the events which took place in Judæa, Antiochus IV. Epiphanes' misdeeds against the temple, the city, and the nation (ch. i.–ii.), the rising of Mattathiah and his sons against the oppressor, the heroic deeds of Judas Maccabeus (iii.–ix.), of Jonathan (ix.–xii.), and Simon, until the election of Johannes Hyrcanus to the dignity of high priest. According to Origen and Jerome, this book was originally written in Hebrew.

Madon'na. An Italian word signifying *My Lady*, and especially applied to the Virgin Mary. It has now become common in other languages, particularly in reference to works of art. In pictorial illustrations, the face of the Madonna or Virgin is generally full, oval, and of a mild expression. At first its lineaments were copied from the older pictures of Christ, according to the tradition which declared that the Saviour resembled his mother. The Madonna has been a principal subject of the pencils of the great masters. The greatest success has been achieved by Raphael, in whose pictures of the Madonna there prevails now the loving mother, now the ideal of feminine beauty, until in that of St. Sixtus he reaches the most glorious representation of the "Queen of Heaven."

Ma'gi signifies "august," "reverend," "wise."

Mal'achi. The name given to the last canonical book of the Old Testament. Regarding its author, nothing whatever is known. It has even been doubted whether Malachi is a proper name or only an appellative; the Seventy, the Chaldee, Jerome, and many modern scholars — Vitringa, Hengstenberg,

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Umbreit, etc. — favor the latter view. The period when the writer of Malachi composed his prophecies is conjectured to have been during the governorship of Nehemiah, or about 420 B.C.

Man'iple. An ornamental vestment worn by the priest upon his left arm at Mass. It is worn by deacons and sub-deacons also.

Man'ning, Henry E., Cardinal, founded the University of Kensington, and took an active part in the Vatican Council. Born 1808 in Hertfordshire, England.

Mass (from the Latin *mittere*, to send), "Prayers sent to God."

Mas'sillon, Jean Baptiste. One of the most distinguished of modern pulpit orators; born at Hières, in France, 1663. It was while he was engaged in teaching theology in one of the houses of the congregation in the diocese of Meaux, that he made his first essay in the pulpit at Vienne. His funeral oration on M. Villars, the Archbishop of Vienne, was eminently successful, and led to his being called by the superiors of the Oratory to Paris. His course of ecclesiastical conferences, delivered in the Seminary of St. Magloire, established his reputation. The criticism of Louis XIV., after his Advent course at Versailles, that "when he heard other great preachers he felt satisfied with them, but when he heard Massillon he felt dissatisfied with himself," well expresses the characteristics of the eloquence of this great orator. Died 1742. His works, consisting mainly of sermons and other similar compositions, were collected in twelve volumes by his nephew, and published in 1745.

Maun'dy Thurs'day. The Thursday of Holy Week. It is a feast in memory of our Lord's Last Supper, when he instituted the Holy Eucharist and washed his disciples' feet.

Medita'tion. Mental prayer.

Messi'ah. "The Anointed;" the Saviour.

Metropol'itan. The leading bishop in a province was titled a metropolitan.

Mir'acle. An effect which "is beyond the order (or laws) of the whole of created nature" (St. Thomas, I. cx. 4).

Mi'chael An'gelo Buonarot'ti, in an age when Christian art had reached its zenith, stood almost unrivalled as a painter, sculptor, and architect. Born in 1474 at Chiusi, in Italy. He learned the rudiments of painting from Bertoldo, a pupil of Domenico Ghirlandaio; and having been admitted as a student into the seminary which was established by Lorenzo the Magnificent for the study of ancient art in connection with the collections of statuary in the Medicean Gardens, he attracted the attention of Lorenzo by the artistic skill with which he had restored the mutilated head of a laughing faun, and was received into the palace of the Medici, where he spent several years. Pope Julius II. called him to Rome, and commissioned him to make his monument, which was to be erected within St. Peter's. Although this work was never completed on the colossal scale on which it had been designed, and was ultimately erected in the Church of St. Pietro ad Vincula, it is a magnificent composition, and is memorable for having given occasion to the reconstruction of St. Peter's on its present sublime plan, in order the better to adapt it to the colossal dimensions of the proposed monument.

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The Pope insisted upon Michael Angelo painting with his own hand the ceiling of the Sistine Chapel; and he began in 1508, and completed within less than two years, his colossal task, which proved one of the most marvellous of his works. The subjects of these cartoons are taken from the Book of Genesis, while between these and the representations of the persons of the Saviour's genealogy are colossal figures of prophets and sibyls. His great picture of the Last Judgment was painted for the altar of the Sistine Chapel. The colossal fresco, nearly seventy feet in height, which was completed in 1541, was regarded by contemporary critics as having surpassed all his other works. After its completion Michael Angelo turned to the perfecting of St. Peter's, which, by the touch of his genius, was converted from a mere Saracenic hall into the most superb model of a Christian Church. He refused all remuneration for his labor, which he regarded as a service for the glory of God. Michael Angelo died in 1563 in Rome, but his remains were removed to Florence.

Mis'sal. The book which contains the complete service of the Mass throughout the year.

Mis'sion. An order of religious devotions to quicken faith and piety among Christians, whom their life in the world has made tepid and careless.

Mi'tre. The head-dress worn in solemn Church services by bishops, abbots, and certain other prelates in the Catholic Church. The name, as probably the ornament itself, is borrowed from the Orientals. The Western mitre is a tall, tongue-shaped cap, terminating in a twofold point, which is supposed to symbolize the "cloven tongues" in the form of which the Holy Ghost was imparted to the apostles; and is furnished with two flaps, which fall behind over the shoulders. Opinion is much divided as to the date at which the mitre first came into use. From the ninth century it is found in use, although not universally; and instances are recorded in which the Popes grant permission to certain bishops to wear the mitre. The mitre, as an ornament, seems to have descended in the earliest times from bishop to bishop.

Mixed Mar'riages are marriages between persons of different religions.

Monk (Greek, *μοναχός*, "solitary"). A male religious who lives in a monastery.

Mon'strance, called also **Osten'sory.** The sacred article employed in the Church for the purpose of presenting the consecrated Host for the adoration of the people, as well while it is carried in procession as when it is exposed upon the altar for benediction.

Montaigne', de, Michel Eyquem. A distinguished French moral philosopher; was born in 1533 in Perigord. In 1580 he composed the first two books of his celebrated "Essais," the third portion of which appeared in 1588, after his return from an extensive course of travels, which he had undertaken partly to escape from the plague, and partly for the improvement of his own health, and during which he visited Rome, and was received with signal favor by the Pope. Montaigne was a constant, and occasionally a successful, mediator between the party of Henry of Navarre and that of the Guises, and stood in relations of friendship with men of all creeds. Died in 1592.

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Myrrh. A gum-resin produced by *Balsamodendron Myrrh*, tree of the natural order *Amyridaceæ*, growing in Arabia, and probably also in Abyssinia. The myrrh-tree is small and scrubby, spiny, with whitish-gray bark, thinly scattered small leaves, each consisting of three obovate, obtusely toothleted leaflets; and the fruit a smooth, brown, ovate drupe, somewhat larger than a pea. Myrrh exudes from the bark in oily yellowish drops, which gradually thicken, and finally become hard, the color at the same time becoming darker. Myrrh has been known and valued from the most ancient times. It is mentioned as an article of commerce in Gen. xxxvii. 25, and was among the presents which Jacob sent to the Egyptian ruler, and among those which the wise men from the East brought to the infant Jesus. It was an ingredient in the "holy anointing oil" of the Jews.

Nazarene' was used by the Jews as one of the designations of our Lord, and afterward became a common appellation of the early Christians in Judæa. Although, originally, it was but a local appellation, there can be no doubt, that, as Nazareth was but a second-rate city of the despised province of Galilee, it was eventually applied to our Lord and his followers as a name of contempt (John xviii. 5–7; Acts xxiv. 5).

Naz'areth. A small town or village of Palestine, anciently in the district of Galilee, and in the territory of the tribe of Zebulon. It is celebrated as the scene of the Annunciation, and the place where the Saviour spent the greater part of his life in obscure labor; population six thousand.

Naz'arites denoted among the Jews those persons, male or female, who had consecrated themselves to God by certain acts of abstinence, which marked them off, or "separated" them from the rest of the community. In particular, they were prohibited from using wine or strong drink of any kind, grapes, whether moist or dry, or from shaving their heads. The only examples of the class recorded in Scripture are Samson, Samuel, and John the Baptist, who were devoted from birth to that condition; though the law appears to contemplate temporary and voluntary, rather than perpetual, Nazariteship.

Ne'ophyte (Gr., *νεόφυτος*, newly grown, of new nature). Applied to converts newly baptized in the primitive Church.

Nice, or Nicæ'a, now Is'nik, is a village and ruined city on the eastern extremity of the lake of Isnik in Asia Minor, thirty-two miles south south-west of Ismid, and forty miles east north-east of Brusa. The village comprises about a hundred and fifty houses on part of a wide area enclosed by ancient double walls, with gates and towers still nearly perfect, though nearly hid by vegetation. Here the first general Ecclesiastical Council met in A.D. 325, on which occasion the "Nicene Creed" was framed; another council was held here in 787. The city was the first conquest of the crusaders in the East, being captured in 1097.

Nice, Coun'cils of. The first council of Nice was held A.D. 325, and was convened by the Emperor Constantine. The second council of Nice, called also the seventh Ecumenical Council, was assembled under the Empress Irene, 787. (See NICE.)

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Nich'olas. The name of five Roman Pontiffs, of whom the following alone appear to call for separate notice. On the death of Benedict III., in 858, Nicholas I. was elected to succeed him, and was consecrated in St. Peter's Church in the presence of Ludwig II., Emperor of Germany. The earliest incident of importance of his Pontificate is his conflict with Photius, who had been intruded into the see of Constantinople after the deprivation of Ignatius. Nicholas died in 878. Nicholas V. was originally called Thomas Parentucelli; born in Pisa, 1398. In the judgment of the literary world, the great distinction of the Pontificate of this Nicholas lies in the eminent service which he rendered to that revival of letters which dates from his age. Died 1455.

No'vice. A name given to a person, either man or woman, of whatever age, who has entered a religious house, and desires to embrace its rule.

Novi'tiates. The name of a house where novices pass their time of probation, also the name given the probatory period.

Nun. A member of a religious order of women. It is only necessary here to specify a few particulars peculiar to the religious orders of females. Of these, the most striking, perhaps, is the strictness in the regularly authorized orders of nuns of the "cloister," or enclosure, which no extern is ever permitted to enter, and beyond which nuns are never permitted to pass, without express leave of the bishop. The superiors of convents of nuns are called by the names Abbess, Prioress, and, in general, Mother Superior. The authority of the abbess over her nuns is very comprehensive; but a precise line is drawn between her powers and those of the priestly office, from which she is strictly debarred. The name of nun is given in general to the sisters of all religious congregations of females who live in retirement, and are bound by rule; but it is primitively and properly applicable only to sisters of the religious orders strictly so called, who have consecrated themselves to God by the three vows of poverty, chastity, and obedience, and bound themselves to live in a convent under a certain rule.

Nunc Dimit'tis. The name given to the canticle of Simeon (Luke ii. 29–32), which forms part of the compline office of the Roman Breviary. It is also retained in the evening service of the Anglican Church, when it follows the second lesson.

Nun'cio. The name given to the superior grade of the ambassadors sent by the Pope to foreign courts. A nuncio is an ambassador to the court of an emperor or a king. The ambassador to a republic, or to the court of a minor sovereign, is called internuncio.

Obe'dience, in canon law, means the duty by which the various gradations in ecclesiastical organization are held subject, in all things consistent with the law of God or of the Church, to the several superiors placed immediately above each, respectively, in the hierarchical scale. Thus priests and inferior clergy owe canonical obedience to the bishop, and priests are bound thereto by a solemn promise administered at ordination. The bishop primitively took a similar oath to the metropolitan; but by the modern law the jurisdiction of the metropolitan is confined to the occasions of his holding a visitation, or presiding in the provincial synod. Bishops, by the present

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law of the Catholic Church, take an oath of obedience to the Pope. This obedience, however, is strictly limited by the canons, and is only held to bind in things consistent with the divine and natural law.

Ob'lates. A congregation of secular priests who "offer" themselves (whence the name) to the bishop, to be employed by him in any part of the diocese he may choose, and upon any work which he may appoint for them. There are different associations which bear this name, organized for some other religious works.

Octava'rium. The name of a book for the use of ecclesiastics.

Oc'tave. The Christian, following the example of the Jewish, Church, celebrates certain feasts till the eighth or octave day. The number eight is supposed to represent perfection; for the seven days of the week are taken as figures of the ages of the world, and the eighth of the eternal rest which is to follow them.

Of'fertory is the name given to that portion of the public liturgy of the Catholic Church with which the eucharistic service, strictly so called, commences. This offering of the bread and wine in the public service became, from a very early period, the occasion of a voluntary offering on the part of the faithful; originally of the bread and wine designed for the eucharistic celebration and for the communion of the priest and the congregation, sometimes even including the absent members, and also for the *agape*, or common sacred feast, which accompanied it. By degrees other gifts were superadded to those of bread and wine, — as of corn, oil, wax, honey, eggs, butter, fruits, lambs, fowl, and other animals; and eventually of equivalents in money or other objects of value.

Of'fice, Congrega'tion of the Ho'ly. In the article Inquisition, it has been mentioned that that tribunal is sometimes called by the name Holy Office. That title, however, properly belongs to the "Congregation" at Rome, to which the direction of the tribunal of the Inquisition at Rome is subject, and its organization was completed by Sixtus V. It consists of twelve cardinals, a commissary, consulters, and qualifiers, whose duty it is to examine and report on each case for the information of the cardinals. The Holy Office decides questions of heresy, inquires into crimes against faith, and judges ecclesiastical offences, especially in the administration of the sacraments. In the present condition of the Papal Court, the action of the Holy Office is much restricted.

Of'fice, The Divine, is the name popularly given to the canonical hours prescribed to be read each day by the bishops, priests, deacons, and sub-deacons of the Catholic Church.

Oils, Ho'ly. There are three holy oils consecrated by the bishop on Holy Thursday, and received from him by the priests who have charge of parishes and districts. 1. The oil of catechumens, used for blessing fonts in baptism, consecration of churches, of altars whether fixed or movable, ordination of priests, blessing and coronation of kings and queens. 2. Chrism, used in confirmation, in blessing the font in baptism, consecration of a bishop, of paten and chalice, and in the blessing of bells. 3. Oil of the sick, used in extreme unction, and the blessing of bells.

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Ol'ives, Mount of, called also **Mount Ol'ivet,** an inconsiderable ridge lying on the east side of Jerusalem, from which it is only separated by the narrow Valley of Jehoshaphat. It is called by the modern Arabs, Jebel-el-Tur, and takes its familiar name from a magnificent grove of olive-trees which once stood on its west flank, but has now in great part disappeared. The road to Mount Olivet is through St. Stephen's Gate, and leads by a stone bridge over the now almost waterless brook Kedron. Immediately beyond, at the foot of the bridge, lies the Garden of Gethsemane; and the road here parts into two branches, northward toward Galilee, and eastward to Jericho. The ridge rises in three peaks, the central one of which is 2,556 feet above the level of the sea, and 416 feet above the Valley of Jehoshaphat. It is around the central peak, which is the Mount of Olives, properly so called, that all the most sacred associations of Christian history converge. On the summit stands the Church of the Ascension, built originally by St. Helen, the modern church being now in the hands of the Armenian community; and near it are shown the various places where, according to tradition, our Lord wept over Jerusalem, where the apostles composed the Apostles' Creed, where our Lord taught them the Lord's Prayer, etc. Near the Church of the Ascension is a mosque, and the tomb of a Mohammedan saint. In the Garden of Gethsemane, at the foot of the hill, is shown the scene of our Lord's agony.

Oliv'etans. A religious order of the Catholic Church, one of the many remarkable products of that well-known spiritual movement which characterized the twelfth and thirteenth centuries. The Olivetans, or Brethren of Our Lady of Mount Olivet, are an offshoot of the great Benedictine Order, and derive their origin from John Tolomei, a native of Sienna, born in the year 1272.

Or'atory. In early times, Mass was said in private houses, and those parts in the houses where the Masses were celebrated were called oratories.

Or'der, Ho'ly. A sacrament by which bishops, priests, and other ministers of the Church are ordained, and receive power and grace to perform their sacred duties.

Or'ders, Ho'ly. The ministry, consisting of seven degrees, viz., porter, reader, exorcist, acolyte, sub-deacon, deacon, and priest. The first four are called the *minor* or lesser orders; the remaining three are called the *holy* or greater orders. The priesthood has two degrees of power and dignity, — (1) that of the *bishop*, whose office it is to govern the particular district given to him (called a diocese); to give Confirmation and Holy Order, inflict censures, pronounce excommunications, grant indulgences, etc.; (2) that of the *priest*, whose office it is to offer sacrifice, preach to the people, administer the sacraments, etc.

Or'dinary, in Canon Law, when used without other additions, is understood to mean the bishop, who is the ordinary of his own diocese, and is competent of himself to do every act necessary for its government, and for the ordering of the spiritual concerns of his flock.

Ordina'tion. The rite or ceremony by which ministers of the Christian Church are dedicated to their sacred office. The use of a ceremonial for such pur-

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poses is traceable among the Jews, and the New Testament contains frequent references to the specific ceremonial of "imposition of hands." In the Roman, the Greek, and the other Eastern Churches, this rite of ordination is held to be sacramental, and it is reserved, at least as regards the major orders, exclusively to bishops.

Or'do Ro'manus. Certain ancient collections of ritual prescriptions, as observed in the Roman Church, bear this name.

Ostia'rius, or doorkeeper, held the lowest of the minor orders in the Latin Church. His office was more important in ancient times before the conversion of the Roman Empire. He had to prevent the heathen from entering, and disturbing the service, and to keep the laity separate from the clergy, men from the women, and to see generally that decorum was maintained. He had to guard the Church and its contents, to open the Church and sacristy at certain hours, etc.

Pal'atine Hill. The central hill of the famous seven on which ancient Rome was built, and, according to tradition, the seat of the earliest Roman settlements. In point of historical interest, it ranks next to the Capitol and the Forum. Its summit is about a hundred and sixty feet above the sea. The form of the hill is irregularly quadrangular. Its north-west slope, toward the Capitoline Hill and the Tiber, was called *Germalus* or *Cermalus*. Recent excavations have brought to light numerous remains of the palatial and other structures with which the Palatine Hill was once covered, and these are now among the most interesting sights of the Eternal City.

Palestri'na, Giovanni Pierluigi da. A distinguished Italian composer, born 1524. In 1581 he was made *maestro di capella* of the Julian Chapel, Rome; and in 1554 he published a collection of Masses, so highly approved of by Pope Julius III., to whom they were dedicated, that he appointed their author one of the singers of the Pontifical Chapel. Being a married man, he lost that office on the accession to the Pontificate of Paul IV. During the remaining years of his life, the number and the quality of the works of Palestrina were equally remarkable. His published works consist of thirteen books of Masses, six books of Motets, one book of Lamentations, one book of Hymns, one book of Offertories, one book of Magnificats, one book of Litanies, one book of Spiritual Madrigals, and three books of Madrigals. He died in 1594.

Pall. The name given in English to two very different portions of the vesture employed in the religious use of the Roman and some other churches. One of these is the funeral pall, an ample covering of black velvet or other stuff, which is cast over the coffin while being borne to burial. The ends of the pall are held during the funeral procession by the most distinguished among the friends of the deceased, generally selected from among those unconnected by blood. In its second and most strictly liturgical use, the word "pall" is applied to one of the coverings used at the altar in the celebration of the Mass. Primitively, as appears from Optatus and other early writers, the altar was covered with a large linen cloth, — called by the Latins *pallium*, and by the Greeks *eileton*, — the extremities of which

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were folded back so as to cover the bread and wine prepared for the celebration of the Eucharist.

Pal'la. A small linen cloth used to cover the chalice, and usually stiffened with a square-shaped cardboard.

Pal'lium. The name given in the Catholic Church to one of the ecclesiastical ornaments worn by the Pope, by patriarchs, and by arch bishops. Its use is held by Catholics to descend from a very early period. It is worn by the Pope at all times, as a symbol of his universal and abiding jurisdiction.

Palm Sun'day, the last Sunday of Lent, is so called from the custom of blessing branches of the palm-tree, or of other trees substituted in those countries in which palm cannot be procured, and of carrying the blessed branches in procession, in commemoration of the triumphal entry of our Lord into Jerusalem. The date of this custom is uncertain. The first writer in the West who expressly refers to it is the Venerable Bede. The usage certainly existed in the seventh century.

Pan'ge Lingua. One of the most remarkable of the hymns of the Roman Breviary, and, like its kindred hymn, "Lauda Sion," a most characteristic example as well of the mediæval Latin versification as of that union of theology with asceticism which a large class of these hymns present. The "Pange Lingua" is a hymn in honor of the Eucharist, and belongs to the service of the festival of Corpus Christi. It is from the pen of the great Angelic Doctor, Thomas Aquinas.

Pa'pacy'. (1.) The office and dignity of the Pope or Pontiff of Rome; papal authority or jurisdiction. (2.) The Popes taken collectively; the series or line of Popes (Webster).

Pa'pal States. A name given formerly to a territory, or rather group of states, in Central Italy, once united into one sovereignty, with the Pope for its head. It was an irregular form, resembling the letter Z, the upper portion lying to the east of the Apennines, the lower to the west of that range, these two being connected by a third strip, which crossed the peninsula from east to west. The Papal States were bounded on the north by the Po, on the south by Naples, on the east by the Gulf of Venice and Naples, and on the west by Modena, Tuscany, and the Tyrrhenian Sea. Detached portions, as Benevento and Pontecorvo, lay within the Neapolitan territory. (See ITALY for history of the Papal States.) The climate of these states is one of the finest in the world, and the heat of summer is tempered by the mild and cooling sea-breezes; but in the flats south of the Po, and in the Campagna of Rome, the noxious atmosphere produced by the exhalations from the marshes is most destructive of human life.

Pa'pist. A firm, uncompromising, practical Catholic.

Par'able was originally the name given by the Greek rhetoricians to an illustration avowedly introduced as such. In Hellenistic and New-Testament Greek, it came to signify an independent, fictitious narrative, employed for the illustration of a moral rule or principle. This kind of illustration is of Eastern origin; and admirable examples are to be found in the Old and New Testaments, particularly in the discourses of our Lord.

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Par'adise. An old Persian word adopted in ancient times by the Hebrews. It means simply "a park" or "garden," "heaven" or "a part of heaven."

Pas'chal Can'dle. See SACRAMENTALS AND CEREMONIES.

Pas'chal Chron'icle, a chronological arrangement of events from Adam to Heraclius (629 A.D.).

Pas'sion Sun'day. The Sunday before Palm Sunday.

Pas'sionists, a religious congregation of priests, the object of whose institute, indicated by their name, is to preach "Jesus Christ and him crucified." The founder, Paul Francis, surnamed Paul of the Cross, was born in 1694, at Ovada, in the diocese of Acqui, in the kingdom of Sardinia. Died 1775. Having commenced his career as a hermit, he formed the design of enlisting others in the missionary life; and being ordained priest in 1737, he associated himself with ten others, and obtained for his plan the approbation of successive Popes, together with the convent on the Cœlian Hill, at Rome, which still forms the mother-house of the congregation. The special object of the institute was to instil into men's minds by preaching, by example, and by devotional practices, a sense of the mercy and love of God as manifested in the passion of Christ. Hence the cross appears everywhere as their emblem, in their churches, in their halls, and in the courts and public places of their monasteries. A large crucifix, moreover, forms part of their very striking costume. They go barefooted, and practise many other personal austerities, rising at midnight to recite the canonical hours in the church; and their ministerial work consists chiefly in holding what are called "missions," wherever they are invited by the local clergy, in which sermons on the passion of Christ, on sin, and on repentance, together with the hearing of confessions, hold the principal places. For a time his congregation remained in obscurity; but it has risen into notice within the last half-century, new houses having been founded in England, Ireland, Belgium, America, and Australia.

Pass'over, the first and greatest of the three annual feasts instituted by Moses, at which it was incumbent upon every male Israelite to make a pilgrimage to the house of the Lord. It was celebrated on the anniversary of the exodus from Egypt, i.e., on the fourteenth day of Nisan, otherwise called Abib, the period of the first full moon in the spring, and lasted eight days. In commemoration of the incidents connected with the great event of the liberation of the people, it was ordained that unleavened bread only should be eaten during this impressive period, whence it also bore the name *Chaghammazzoth* (Feast of Unleavened Bread); and, further, that a lamb one year old, and free from all blemish, roasted whole, together with bitter herbs, should form the meal in every house on the eve of the feast. The paschal meal, as at present celebrated umong the Jews, has more the character of a hallowed family-feast, with reference, however, to the great national event.

Pas'tor. A title pre-eminently belonging to the Roman Pontiff, who in the collect "Pro Papa" is described as *pastor ecclesiæ.* It is also given to bishops and priests, each of whom are to lead, feed, and gently rule, like a shepherd, the flock committed to them.

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Pas'toral Let'ter is a letter addressed either at certain stated times, or on the occurrence of some notable occasion, by a pastor, but especially by a bishop to the clergy under his jurisdiction, to the laity of his flock, or to both. It is usual for bishops, besides their stated letters, to address to their clergy or people instructions suited to any particular emergency which may arise, and sometimes to take occasion from the issuing of the stated pastoral letter to offer instruction on some topic of importance which may engage public attention at the time, on some prevalent abuse or scandal, or some apprehended danger to faith or to morals.

Pas'toral Staff, sometimes also, although not properly, called crosier, one of the insignia of the episcopal office, sometimes also borne by an abbot. It is a tall staff of metal, or of wood ornamented with metal, having, at least in the Western Church, the head curved in the form of a shepherd's crook, as a symbol of the pastoral office. It is difficult to determine the time at which the pastoral staff first came into use. The first distinct allusion to it is in St. Augustine's commentary on the one hundred and twenty-fourth Psalm. Gregory of Tours, in the Life of St. Martin, mentions the pastoral staff of St. Severinus, who was Bishop of Cologne in the end of the fourth century. From an early time the pastoral staff was connected with the actual possession of the jurisdiction which it symbolizes.

Pa'ten. A small golden plate used by the priest to receive the consecrated host at the Mass.

Pa'ter Noster. Our Lord's Prayer, taught by him to his disciples.

Pa'triarch, Patriarchate. Next to the Primacy of St. Peter, which stands apart, the highest grade in the hierarchy of jurisdiction. Next comes the Primate, etc.

Pat'rick, St. A distinguished missionary of the fifth century, commonly known as the Apostle of Ireland. There is some uncertainty as to the date and place of his birth. The year of his birth is variously assigned to the years 377 and 387, of which the latter, if not even a later date, is more probable. Of the place it is only known for certain, from his own confession, that his father had a small farm near Bonavem Taberniæ; and in one of the ancient lives he is said to have been born at Nemthur. Arguing on these data, connected with other collateral indications, some writers assign his birthplace to the present Boulogne-sur-Mer; others, to a place in the estuary of the Clyde (called from him Kilpatrick), at or near the modern Dumbarton. His father, he himself tells, was a deacon named Calpurnius; his mother, according to the ancient biographers, was named Conches, or Conchessa according to some of these authorities, a sister of St. Martin of Tours. Patrick's original name is said to have been Succath, Patricius being the Roman appellative by which he was known. In his sixteenth year he was seized, while at his father's farm of Bonavem Taberniæ, by a band of pirates, and with a number of others was carried to Ireland, and sold to a petty chief, in whose service he remained for six years, after which he succeeded in effecting his escape, and, probably after a second captivity, went to France, where he became a monk, first at Tours, and afterward in the celebrated monastery of Lerins. In the year 431 he went to Rome, whence

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he was sent by the Pope of the day, Celestine, to preach in Ireland, Palladius, who had been sent as missionary to that country a short time before, having died. Such is the received account of his mission; but Dr. Todd, his latest biographer, regards this statement as erroneous, and fixes the date of his coming to Ireland eight years later. He was ordained in France, and arrived in Ireland in 432. His mission was eminently successful. He adopted the expedient of addressing himself first to the chiefs, and of improving, as far as possible, the spirit of clanship, and other existing usages of the Irish, for the furtherance of his preaching; nor can it be doubted that he had much success in Christianizing the ancient Irish system of belief and practice. By degrees he visited a large portion of the kingdom, and baptized great numbers as well of the chieftains as of the people. According to the accounts of his Irish biographers, he founded three hundred and sixty-five churches, and baptized with his own hand twelve thousand persons. He is said also to have ordained a vast number of priests, and to have blessed very many monks and nuns. After he had been about twenty years engaged in his missionary enterprise, he is said to have fixed his see at Armagh about the year 454; and having procured two of his disciples to be ordained bishops, he held probably more than one synod, the decrees of which have been a subject of much controversy. He died at a place called Saul, near Downpatrick; and his relics were preserved at Downpatrick down to the period of the Reformation. The place is venerated by the people. The date of his death is much disputed, the Bollandists placing it in 460, while Usher holds it to have been 493.

Pa'tron, among the Romans, originally signified a citizen who had dependents, who were called *clients*, attached to him. Before the time of the laws of the Twelve Tables, the most frequent use of the term *patronus* was in opposition to *libertus*, these two words being used to signify persons who stood to one another in the relation of master and manumitted slave. The Roman was not denuded of all right in his slave when he freed him; a tie remained somewhat like that of parent and child; and the law recognized important obligations on the part of the *libertus* toward his patron, the neglect of which involved severe punishment. In some cases the patron could claim a right to the whole or part of the property of his freedman. "Patron," in after times, became a common designation of every protector or powerful promoter of the interests of another; and the saints who were believed to watch over the interests of particular persons, places, trades, etc., acquired in the Middle Ages the designation of their patron saints. The saint in whose name a church is founded is considered its patron saint.

Paul, Vincent de, one of the most eminent saints of the modern Catholic Church, was born in the year 1576. The indications of ability which he exhibited led to his being sent to school at Toulouse. He was admitted to priests' orders in 1600. He laid the foundation of what eventually grew into the great and influential Congregation of Priests of the Missions, an association of priests who devoted themselves to the work of assisting the parochial clergy by preaching and hearing confessions periodically in those districts to which they may be invited by the local pastors. The rules of

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this congregation were finally approved by Urban VIII. in 1632; and in the following year Fathers established themselves in the so-called Priory of St. Lazare in Paris, whence their name of *Lazarists* is derived. Vincent's preaching was of the most simple kind, singularly affecting and impressive. He founded the order of the "Daughters of Charity" at Paris in 1634. The Order is popularly known in this country by the title of "The Sisters of Charity," and its members have won for their Order as well as themselves the admiration, esteem, and well-deserved praise of the whole nation for their godlike ministration to the sick and afflicted during times of war and peace. He died at the advanced age of eighty-five, at St. Lazare, Sept. 27, 1660; and was canonized by Clement XII. in 1737. His festival is held on the 19th of July, the day of his canonization.

Pen'ance. "Sorrow, regret." A sacrament whereby the sins, whether mortal or venial, which we have committed after baptism, are forgiven.

Peniten'tial Psalms. Seven of the Psalms of David, so called as being specially expressive of sorrow for sin, and accepted by Christian devotion as forms of prayer suitable for the repentant sinner. They are Psalms vi., xxxii., xxxviii., li., cii., cxxx., and cxliii., according to the Authorized Version, which correspond with vi., xxxi., xxxvii., l., ci., cxxix., and cxlii. of the Vulgate. These Psalms have been set apart from a very early period, and are referred to as such by Origen. Pope Innocent III. ordered that they should be recited in Lent. They have a special place in the Roman Breviary, and more than one of the Popes attached an indulgence to the recital of them.

Pen'tecost was the name given to the feast among the Jews, held on the fiftieth day after the Passover, in celebration of the "ingathering," and in thanksgiving for the harvest. From the Jewish use, it was introduced into the Christian, and with special solemnity, as being the day of the descent of the Holy Ghost on the apostles, and of the first solemn preaching of the Christian religion. From early times Pentecost has been regarded as one of the great festivals of the Christian year, and it was chosen as one of the times for the solemn administration of baptism; and the English name of the festival, Whit-Sunday, is derived from the white robes in which the newly baptized were clad. It is regarded as specially sacred to the Third Person of the blessed Trinity, to whose honor the services of the day are directly addressed.

Pe'ter, St., Apostle, named originally Simon, was a native of Bethsaida, on the Lake of Gennesaret. His father was called Jonas; and the name by which Peter is known in Christian history was given to him by our Lord, who changed his original name (Bar-Jona) into *Cephas*, a Syro-Chaldaic word, which means "rock" or stone, and for which *Petra*, or, in the masculine form, *Petros*, is the Greek equivalent. He was a fisherman by occupation, and, together with his brother Andrew, was actually engaged in this occupation on the Sea of Galilee when our Lord called both to be his disciples, promising to "make them fishers of men." For this invitation they had been prepared by the preaching of John the Baptist, and they accepted it without hesitation. For the incidents recorded of Peter's life as a disciple, we must refer to the Gospel narrative. The last incident of

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Peter's life supplied by the Scripture narrative is his presence in the council of Jerusalem, A.D. 49. His martyrdom is fixed, with much probability, in the year 66, and is supposed to have been at the same time and place with that of St. Paul. Peter was sentenced to be crucified, and, according to the tradition (preserved by Eusebius from Origen), prayed that he might be crucified with his head downward, in order that his death might exceed in ignominy that of his Divine Master.

Pe'ter's-Pence. Originally an annual tax of one penny for every house in England, collected at midsummer, and paid to the Holy See. It was extended to Ireland under the bull granted by Pope Adrian to Henry II. Nowadays it is a voluntary contribution given by the faithful for the maintenance of the Sovereign Pontiff. It is usually collected under the direction of the several bishops.

Pe'ter the Her'mit, the first mover of the great mediæval drama of the Crusades, was of gentle birth, and a native of Amiens, where he was born about the middle of the eleventh century. In the course of a pilgrimage to the Holy Land, about 1093, he was moved by observing that the Holy Sepulchre was in the hands of the infidel, as well as by the oppressed condition of the Christian residents or pilgrims under the Moslem rule, and on his return spoke so earnestly on the subject to Pope Urban II., that that Pontiff warmly adopted his views, and commissioned him to preach throughout the West an armed confederation of Christians for the deliverance of the Holy City. Mean in figure, and diminutive in stature, his enthusiasm lent him a power which no external advantages of form could have commanded. "He traversed Italy," writes the historian of Latin Christianity, "crossed the Alps, from province to province, from city to city. He rode on a mule, with a crucifix in his hand, his head and feet bare. His dress was a long robe, girt with a cord, and a hermit's cloak of the coarsest stuff. He preached in the pulpits, on the roads, in the market-places. His eloquence was that which stirs the heart of the people, for it came from his own, — brief, figurative, full of bold apostrophes; it was mingled with his own tears, with his own groans; he beat his breast; the contagion spread throughout his audience. His preaching appealed to every passion, — to valor and shame, to indignation and pity, to the pride of the warrior, to the compassion of the man, to the religion of the Christian, to the love of the brethren, to the hatred of the unbeliever aggravated by his insulting tyranny, to reverence for the Redeemer and the saints, to the desire of expiating sin, to the hope of eternal life." Peter accompanied the expedition under Godfrey; but, worn out by the delays and difficulties of the siege of Antioch, he was about to withdraw from the expedition, and was only retained in it by the influence of the other leaders, who foresaw the worst results from his departure. Accordingly, he had a share, although not marked by any signal distinction, in the siege and capture of the Holy City in 1099; and the closing incident of his history as a Crusader was an address to the victorious army, delivered on the Mount of Olives. He returned to Europe, and founded a monastery at Huy, in the diocese of Liège. In this monastery he died, 1115.

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Physi'cians, The Roy'al Col'lege of, was founded in 1518 by the munificence of Thomas Linacre, a priest and distinguished physician, born in 1460, died in 1524. In 1518, through the influence of Cardinal Wolsey, he obtained from Henry VIII. letters-patent granting to John Chambre, himself, and Ferdinandus de Victoria, the acknowledged physicians to the King, together with Nicholas Halsewell, John Francis, Robert Yaxley, and all other men of the same faculty in London, to be incorporated as one body and perpetual community or college.

Phil'istines. A word either derived from a root *Phalasa*, to emigrate, wander about, or identified with Pelasgi, or compared by others with *Shefela*, lowlanders; designates a certain population mentioned in the Bible as being in frequent contact with the Jews, and who lived on the coast of the Mediterranean, to the south-west of Judea, from Ekron toward the Egyptian frontier, bordering principally on the tribes of Dan, Simeon, and Judah. Our information about the origin of the Philistines is extremely obscure and contradictory, and is principally found in the Scriptures.

Pil'grim. A pilgrim is one who visits, with religious intent, some place reputed to possess some especial holiness. The early Christians, like the Jews and the pagan Gentiles, regarded certain places with special religious interest; above all, the Holy Land, and particularly the scenes of the Passion of our Lord at Jerusalem. St. Jerome refers the practice of visiting Jerusalem to the discovery of the Holy Cross by St. Helena. He himself was a zealous pilgrim; and throughout the fourth, fifth, and sixth centuries, pilgrims habitually undertook the long and perilous journey to the Holy Land from almost every part of the West. Other sacred places, too, were held to be fit objects of the same visits of religious veneration. The tombs of the Apostles Peter and Paul, and of the martyrs in the catacombs at Rome, are so described by St. Jerome (*Commentar. in Ezekiel*). St. Basil speaks in the same terms of the tomb of the Forty Martyrs; and the historian Theodoret tells of not only visiting such sanctuaries, but of hanging up therein, as offerings, gold and silver ornaments, and even models of hands, feet, eyes, etc., in commemoration of the cures of diseases supernaturally obtained as the fruit of these pious visits. The pilgrimage, however, pre-eminently so called, was that to the Holy Land; and even after Jerusalem had been occupied by the Saracens, the liberty of pilgrimage, on payment of a tax, was formally secured by treaty; and it was from the necessity of protecting pilgrims from outrage, that the well-known military orders had their origin. The Crusades may be regarded as a pilgrimage on a grand scale, the direct object being to secure for the Latin Christians immunity of pilgrimage. On the other hand, the final abandonment of the Crusades led to a great extension of what may be called domestic pilgrimage, and drew into religious notice and veneration many shrines in Europe which, after the lapse of time, became celebrated places of pious resort. The chief places of pilgrimage in the West were: in Italy — Rome, Loretto, Genetsano, Assisi; in Spain — Compostella, Guadalupe, Montserrat; in France — Fourvières, Puy, St. Denis; in Germany — Oetting, Zell, Cologne, Trier, Einsiedeln; in England — Walsingham, Canterbury, and many others of minor note.

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The costume consisted of a black or gray gabardine, girt with a cincture, from which a shell and scrip were suspended, a broad hat ornamented with scallop-shells, and a long staff. In late years, however, pilgrims have resorted in large numbers, not only to the ancient sanctuaries of Notre Dame de la Garde, de Fourvières, de Puy, etc., but also to La Salette, Lourdes, Paray-le-Monial, and Pontigny. In 1873 and 1874, organized parties of pilgrims on a very large scale from France, Belgium, England, the United States, etc., visited the sanctuary of Paray-le-Monial, the place at which the vision of Marie Alacoque, which gave rise to the devotion of the Sacred Heart of Jesus, is recorded to have taken place.

Pi'us, the name of nine among the Roman Pontiffs. Pius IX., Giovanni Maria Masti Ferretti, occupant of the Papal Chair during one of the most eventful periods in the history of the Papacy, was born at Sinigaglia, May 13, 1792. He was originally destined for the military profession, — the Noble Guard; but symptoms of an epileptic tendency led to his abandoning his intended profession. He received holy orders, and, after exercising his ministry for a time in Rome, was sent as "auditor" of the vicar apostolic to Chili. Having been successively archbishop of Spoleto and of Imola, nuncio and cardinal, he was, on the death of Gregory XVI. in 1846, elected "by acclamation" to succeed him. He took the name of Pius IX., and entered at once on a course of reforms. In 1845 he issued a decree propounding as a doctrine of the Church the faith of the Immaculate Conception of the Blessed Virgin Mary. In the internal administration of his states, notwithstanding the embarrassed condition of finances produced by the curtailment of his territory, he introduced many ameliorations, and did much for the advancement and improvement of the city of Rome and of its institutions. In this he was aided by the voluntary contributions of the several churches, as well in special gifts as in the organization of the permanent tribute called "Peter's-pence" (q. v.). In 1864, on occasion of the centenary of the martyrdom of St. Peter, he brought together at Rome a large assemblage of bishops; and subsequently, on occasion of the canonization of the Jesuit martyrs of Japan. But the most important event of his Pontificate was the convocation of the Vatican Council (see COUNCIL) at which bishops from all parts of the Catholic world assembled in December, 1869. It was adjourned in July, 1870, after it had proclaimed the celebrated decree of the infallibility of the Pope when on a subject of faith or morals he issues a decree *ex cathedrâ* to the universal Church. Soon after the adjournment, the Italian army occupied Rome, and declared it the capital of the kingdom of Italy. Pius renewed, with all solemnity, his oft-repeated protest, and, refusing an offered dotation and all other proposals of accommodation, from that date declared himself a captive in the Vatican, to which he strictly confined himself. Died 1878, and was succeeded by Leo XIII.

Plain'-chant or Plain'song, two names early given by the Church of Rome to the ecclesiastical chant. It is an extremely simple melody, admitting only notes of equal value, rarely extending beyond the compass of an octave, and never exceeding nine notes, the staff on which the notes are placed consisting of only four lines. St. Ambrose is considered to have been

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the inventor or systematizer of plain-song. His labors consisted in selecting from the extremely complicated system of the Greeks a set of scales sufficiently few and simple for a very rude people.

Plu'ralism, in canon law, means the possession by the same person of two or more ecclesiastical offices, whether of dignity or of emolument. Pluralism has been held unlawful from the earliest times, and is forbidden by many ancient councils, as Chalcedon, tenth century (451 A.D.), second Nicæa, fifteenth century (737 A.D.). This prohibition, however, was not regarded as absolute and admitting no possible exception; the natural ground of the prohibition being the impossibility, in ordinary cases, of the same individual adequately discharging the duties of more than one office. It has been held, therefore, that, in cases in which this impossibility does not really exist, the union of two or more offices in the hands of one person might, speaking absolutely, be permitted without infringing the divine law. Two benefices may be incompatible in three ways, — (1) if each requires residence; (2) if the duties of both fall to be discharged at one and the same time; or (3) if the revenue of either fully suffices for the becoming maintenance of the incumbent.

Pol'ycarp. Bishop of Smyrna, and one of the most illustrious of the early Christian martyrs, born in the latter part of the first century A.D., but neither the date nor the place of his birth is known. He was, however, brought up at Smyrna, where his pupil Irenæus states that Polycarp was taught the doctrine of Christianity by the apostles, particularly by John, with whom he had "familiar intercourse." His martyrdom is related at great length by Eusebius, and took place probably in 166 A.D., during the persecution under the Emperors Marcus Aurelius and Lucius Verus. When asked, or rather entreated, "to revile Christ," Polycarp replied, "Eighty and six years have I served him, and he never did me wrong; and how can I now blaspheme my King that has saved me?" He was burned alive. Polycarp wrote several *Epistolæ*, of which only one has been preserved, the *Epistola ad Philippenses*, valuable for its numerous quotations from the New Testament, especially from the writings of Paul and Peter.

Pontif'ical. One of the service-books of the Church, in which are contained the several services, whether in the administration of sacraments, or the performance of public worship, in which the bishop exclusively, or at least a priest delegated by the bishop, officiates.

Pope. The title of the Bishop of Rome, and of the Supreme Pontiff of the Catholic Church. The name "Papa" — the Latin equivalent of Pope — was originally used in relation to all the bishops. The first known writer who applies it to the Roman Bishop, as his specific title, is Ennodius of Pavia, in the latter part of the fifth century, who thus addresses Pope Symmachus.

Postula'tion, in canon law, means a presentation or recommendation addressed to the superior, to whom the right of appointment to any dignity belongs, in favor of one who has not a strict title to the appointment. It is one of the forms of proposing to the Pope persons nominated, but not, strictly speaking, elected, to a bishopric.

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Post'ures. The name given to the attitude observed in worship, whether private or public, but especially the latter. They are the natural expressions of the feeling which accompanies or characterizes the particular devotion in which they are employed, and are used by suppliants to man as well as to God. Four postures are found to have been used by the ancient Christians in their prayer, — the standing, the kneeling, the bowing or inclined, and the prostrate. The prostrate posture was the attitude of the deepest humiliation.

Predestina'tion. St. Augustine's definition: viz., "God's prevision and preparation of benefits by which those who are freed [i.e., from eternal death] are most certainly freed."

Pref'ace. A prelude or introduction to the Canon of the Mass, consisting in an exhortation to thanksgiving made by the celebrant, in the answers of the minister or choir, and a prayer ending with the Sanctus, in which God is thanked for his benefits.

Prel'ate, in Church law, is the name given to the holders of those higher dignities in the Church, to which, of their own right, is attached a proper jurisdiction, not derived by delegation from any superior official. In this sense, the name comprises not only prelates of the first class, as bishops, but also the heads of religious orders, abbots or priors of religious houses, and other similar ecclesiastical dignitaries.

Presenta'tion Nuns. A Catholic order, designed for the instruction of children and the care of aged women; established at Cork 1777, came to the United States 1854.

Priest. The title, in its most general signification, of a minister of public worship, but specially applied to the minister of sacrifice or other mediatorial offices. In the early history of mankind, the functions of the priest seem to have commonly been discharged by the head of each family; but on the expansion of the family into the state, the office of priest became a public one. It thus came to pass, that in many instances the priestly office was associated with that of the sovereign, whatever might be the particular form of the sovereignty. But in many religious and political bodies, also, the orders were maintained in complete independence, and the priests formed a distinct, and, generally speaking, a privileged class. In the Mosaic law, the whole theory of the priesthood, as a sacrificial and mediatorial office, is fully developed. The priest of the Mosaic law stands in the position of a mediator between God and the people; and even if the sacrifices which he offered be regarded as but typical and prospective in their moral efficacy, the priest must be considered as administering them with full authority in all that regards their legal value. In the Christian dispensation, the name primitively given to the public ministers of religion was *presbyteros*, of which the English name "priest" is but a form derived through the old French or Norman *prestre*. The name given in classical Greek to the sacrificing priests of the pagan religion, Gr. *hiereus*, Lat. *sacerdos*, is not found in the New Testament explicitly applied to ministers of the Christian ministry; but very early in ecclesiastical use it appears as an ordinary designation; and with those bodies of Christians, — Roman Catholics, Greeks,

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Syrians, and other Orientals, — who regard the Eucharist as a sacrifice, the two names were applied indiscriminately.

Pri'mate. A bishop to whose see the dignity of vicar of the Holy See was formerly annexed. The principal sees included under this head are, Arles and Lyons in France, Armagh in Ireland, Mentz in Germany, Toledo in Spain, Grau in Hungary, Pisa and Salerno in Italy.

Propagan'da. The name of a congregation, and also of a college in Rome, the object of which is to direct and forward the propagation of the Catholic religion, especially among the heathen; although Christian dissenters from the Catholic Church are also included in the sphere of its operations. The institution was originated by Pope Gregory XIII., 1572–1584.

Prot'estant. The history of the name is as follows: At the first Diet of Spires (1526), a decree was agreed to, in effect, that, pending the convocation of a general council, every prince of the German Empire should be free to execute the imperial edict of Worms (1521, by which Luther and his doctrine had been condemned), in such a manner as was consistent with his being prepared to answer for his conduct to God and the emperor. The adoption of this decree led in practice to much discord and confusion; the princes of the different states being emboldened by it, to make and enforce within their own territories any arrangements about religion that might be agreeable to them. Thus, in states and cities where the Lutheran opinions prevailed, the Catholic worship was often forbidden. At the second Diet of Spires (1529), the majority adopted a new decree to this effect: that those states that had hitherto observed the edict of Worms should continue to observe it; that the other states, in which the new opinions had been introduced, should not, pending the meeting of the council, make any fresh changes in regard to religion, and that, in these last-named states, no preaching against the sacrament of the altar should be permitted, the Mass should not be abolished, and, if Lutheranism was most prevalent, the Catholics were not to be prevented from hearing Mass. Against this decree, the Lutheran minority in the Diet protested, the meaning of the protest being that the dissentient princes did not intend to tolerate Catholicism within their borders. Luther's followers objected to being called Lutherans; the name of "Evangelical," which Luther approved, the Catholics would not concede. Hence the name "Protestant," which name is common to all who reject the authority of the Church.

Prov'idence. In theology, implies not only fore-knowledge, but preparation and provision, government and control, and includes the general idea of preservation. There is no limit to Providence, and its end is infinitely benevolent, holy, and wise.

Provin'cial of an Or'der is the superior of all the houses and all the members of a monastic order, within any particular province. The office is generally held for a stated term of years, and in most orders the appointment to it rests with the general of the order.

Psalms. Hymns of praise to God.

Pul'pit. A preacher's stand.

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Purg'atory. A place in which souls who die in the grace of God suffer for a time for their venial sins, or to pay the temporal punishment due to mortal sins, the guilt and the eternal punishment of which have been remitted.

Purifica'tion, in a biblical sense, was the act through which an individual became fit to approach the Deity, or to mix freely in the community in cases where a certain bodily or other disability had kept him out of the pale of the latter. The purification consisted chiefly in expiations and ablutions, sometimes accompanied by special sacrifices. Priests and Levites were consecrated for the Divine service by "purification;" proselytes had to undergo it at baptism; and special religious acts could only be performed by those who had "bathed their bodies." Generally, no one was allowed to enter the temple or synagogue, without having washed or "sanctified" himself; and in the post-exilian period, bathing was considered as a chief duty of piety. The Jewish ceremonial purifications are commonly regarded by Christian theologians as emblematic of the necessity of holiness in the people of the Lord, and particularly in all acts of worship.

Purifica'tion of the Bless'ed Vir'gin Mary, Feast of. A festival in commemoration of the "purification" of the Blessed Virgin Mary, in accordance with the ceremonial law of Lev. xii. 2. This ceremony was appointed for the fortieth day after childbirth, which, reckoning from Dec. 25 (the nativity of our Lord), falls upon Feb. 2, on which day the purification is celebrated. The history of Mary's compliance with the law is related in Luke ii. 22–24.

Pyx. The sacred vessel used in the Catholic Church to contain the consecrated eucharistic elements, which are preserved after consecration, whether for the communion of the sick, or for the adoration of the faithful in the churches. Its form has varied very much at different times. Anciently it was sometimes of the form of a dove, which was hung suspended over the altar. More commonly, however, it was, as its name implies, a simple box, generally of the precious metals, or, at least, of metal plated with gold or silver. At present the pyx is often cup-shaped, with a close-fitting cover of the same material.

Quadrages'ima. The name of the Lenten season, or, more properly, of the first Sunday of Lent. It is so called by analogy with the three Sundays which precede Lent, and which are called respectively Septuagesima, seventieth; Sexagesima, sixtieth; and Quinquagesima, fiftieth.

Ra'phael, or **Raffael'lo San'ti,** or **San'zio,** called by his countrymen *Il Divino*, "the Divine," is ranked by almost universal opinion as the greatest of painters; born at Urbino in 1483, and was placed under Pietro Perugino, the most distinguished painter of the period. He seems to have lived in Florence till 1508, when he went to Rome, on the invitation of Pope Julius II. His celebrated frescos in the Vatican and numerous important works were then commenced. The works of Raphael are generally divided into three classes: his first style, when under the influence of Perugino's manner; his second, when he painted in Florence from 1504–08; and his third style, which is distinguishable in the works executed by him after he settled in Rome. In all these different styles he has left works of great excellence.

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"The Coronation of the Virgin," in the gallery of the Vatican, and "Sposalizio," or Marriage of the Virgin, in the Brera Gallery at Milan, belonging to the first period; while the "St. Cecilia" at Bologna, the "Madonna di San Sisto" at Dresden, "The Cartoons" at Hampton Court, "The Transfiguration," and all the Vatican frescos except "Theology, or the Dispute on the Sacrament," are in his third manner, or that which peculiarly marks the Roman school in its highest development. Raphael died at Rome, 1520.

Reg'ulars, Reg'ular Cler'gy, a name used to designate that portion of the clergy in the Catholic Church, who belong to the monastic orders of religious congregations, and thus live under an established rule, commonly including the vows of poverty, chastity, and obedience. The name, therefore, comprises all friars, monks, regular canons, clerks of the mission, and, in general, all members of clerical congregations who live under an approved rule.

Rel'ics. The bodies or fragments of departed saints, articles or portions of articles which they have used.

Reli'gious (*religio*, from *relego*, *religius*). Attentive, studious; the religious state; "a stable manner of living in common, approved by the Church, adopted by believers endeavoring after the perfection of Christian charity, who have taken the vows of perpetual obedience, poverty, and chastity."

Rel'iquary. A case or box to contain relics. They are made of all kinds of materials, such as wood, iron, stone, ivory, silver, etc., and are frequently ornamented with costly jewels. Shrines are of the same description. That of the "Three Kings," at Cologne, has jewels valued at $1,200,000.

Resurrec'tion. The general resurrection of the dead.

Rit'ual. A book which contains the forms to be observed by priests in the administration of the sacraments.

Roga'tion Days. The Monday, Tuesday, and Wednesday before Ascension Day.

Ro'mans, Epis'tle to the, in a doctrinal point of view, the most profound and elaborate composition of St. Paul. The great value of the Epistle to the Romans consists in this, that it exhibits what may be called the *rationale* of Christianity. The immediate object of the apostle was probably nothing more than to prevent an outbreak in the Church at Rome, of those violent antipathies of religious sentiment which had shown themselves elsewhere; but with a view to the more complete accomplishment of this object, he takes a broad *ethical* view of human nature, and finds all men — Jews and Gentiles alike — to be estranged from God, and in need of pardon and reconciliation. Hence Paul's grand argument, that if men are to stand as "righteous" in the sight of God, it cannot be by their "works," but in virtue of a Divine justification graciously vouchsafed to them, and received into their hearts by an act of faith. The Epistle is believed to have been written from Corinth during Paul's third missionary journey, about 58 A.D. Almost all the great doctrinal controversies that have agitated Christendom owe their origin to it.

Ros'ary. A form of prayer in which fifteen decades of Aves, each decade being preceded by a Pater and followed by a Gloria, are recited on beads.

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The prayer comprises the mysteries of the birth and death of our Lord, and upon certain days they are contemplated in addition to the prayer.

Ru'brics. Directions for the order to be followed in Mass and other sacred rites. The word is taken from the Roman law, in which the titles, maxims, and principal decisions were written in red.

Sack'cloth. A coarsely woven hempen manufacture, formerly worn as an emblem of grief or of penitential sorrow.

Sac'rament. "A sign of a sacred thing, which thing sanctifies men."

Sacrament'als and Cer'emonies. Sacramentals are certain pious practices and things which are not in themselves sacraments, but bear a kind of relation or resemblance to them. The principal difference between them is, that the sacraments were instituted by our Lord as the channels of grace, which they give to all who receive them worthily; whereas the sacramentals were instituted by the Church, and do not of themselves give grace, but produce their effects by the prayers and blessings of the Church, and depend chiefly on the pious intentions of the persons who make use of them. Religious ceremonies are certain signs or actions established by the Church for the more solemn celebration of the Divine service. They assist us in elevating our souls to God, and to the contemplation of holy things. They represent in a visible manner mysteries invisible in themselves, and thereby make it easier for us to meditate on them. The following are some of the principal sacramentals and ceremonies: —

BLESSED ASHES. — On Ash Wednesday, ashes are blessed, and placed on the foreheads of the people to remind them that they are only dust and ashes, and that they ought to enter upon the holy season of Lent, of which this is the first day, with a humble and mortified spirit.

BLESSED CANDLES. — On the Feast of the Purification, candles are blessed before the Mass of the day, and distributed among the people, and lighted and carried in procession. This is to remind us that our Saviour, who is the Light of the world, appeared for the first time on that day in the temple. It is customary for Catholics to keep blessed candles and palm-branches in their houses.

BLESSED PALMS. — On Palm Sunday, the first day of Holy Week, which is the name given to the week of our Lord's Passion, branches of palm and of other trees are blessed and carried in procession to remind us of the triumphal entry of Jesus Christ into Jerusalem. Some of these are afterwards burned to make the ashes for the Ash Wednesday of the following year.

HOLY OILS, which are employed in administering several of the sacraments. They are of three kinds: viz., *Oil of the Sick*, which is used for the sacrament of Extreme Unction, and with which the different senses are anointed; *Oil of Catechumens*, which is used at baptism, the person to be baptized being anointed with it on the breast and between the shoulders; and *Chrism*, which is used at confirmation, at the consecration of a bishop, and of some things specially set apart for the service of God. The holy oils are all olive-oil, but the chrism is oil mixed with balsam.

HOLY WATER is natural water mixed with a little salt and blessed by a

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priest. It reminds us of our baptism, and strengthens us against the evil of wicked spirits. It is in constant use among Catholics. We use it in going in and coming out of church; in the morning when we rise, and at night when we retire to rest. When we go to high Mass, the first thing is the *Asperges*, or sprinkling of the people with holy water by the priest, to remind us that we should be pure and holy when we appear in the presence of God, and assist at Mass with attention, innocence, and piety. At the entrance of every Catholic church is placed a "holy-water font;" and whenever any thing is blessed, it is almost always sprinkled with holy water. Ever since the time of the Apostles, holy water has been in use. Pope Alexander I., who was but the seventh Pope from St. Peter, makes mention of it in one of his epistles.

THE BLESSING at the end of Mass, by the priest, represents the benediction which our Saviour gave to His disciples before He ascended into heaven from the Mount of Olives.

THE LATIN LANGUAGE is used in the celebration of Mass and most of the other ceremonies of the Church, in order that the service of God may be everywhere the same; that the same words and prayers may be used, in order to avoid the changes to which all living languages are so subject; that the pastors in all countries may understand one another; and that Catholics passing from one country to another may have no difficulty in joining in the public service, it being the same everywhere.

THE PASCHAL CANDLE is blessed and set up on Holy Saturday, and is the first symbol placed before us on that day of our Saviour risen from the grave. The five grains of incense which are inserted represent the five wounds of our Lord, and the "sweet spices" which embalmed His body. This candle is lighted during the time of the high Mass on Sundays and festivals in Paschal time, to remind us of the apparitions which Christ made to His disciples during that period.

THE ALTAR is the place of sacrifice, — as it were, another Calvary, whereon is celebrated the memorial of Christ's passion and death by the pure and unbloody sacrifice of the Mass. It also represents the table used for the Last Supper.

THE CRUCIFIX, or image of our Saviour on the cross, is placed upon the altar, that, as the Mass is said there in remembrance of our Lord's passion and death, both the priest and the people may have before their eyes during this sacrifice the image which puts them in mind of those mysteries.

THE TABERNACLE contains our Lord really present under the appearance of bread in the consecrated Host; therefore we bend the knee in homage and adoration when we enter or depart from the church.

THE FIFTEEN LIGHTS set on a triangular figure on Wednesday, Thursday, and Friday in Holy Week, during the office of Tenebræ, correspond to certain parts of the office. The triangular figure signifies that all light of grace and glory comes from the Blessed Trinity. The light put under the altar at the end of the office is to signify the burial of our Lord, and the darkness that overspread the earth at His death. The noise made is to remind us of the earthquake, and the rending of the veil of the temple, which happened at the same time.

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THE DROP OF WATER put into the wine in the chalice by the priest signifies the union of the Divine and human natures in Jesus Christ.

THE CONSECRATED ELEMENTS are elevated by the priest in the Mass, to represent the elevation of the cross after our Lord was nailed to it.

Sac'rilege is not now a legal, but is a popular, term used to denote the breaking into a place of worship, and stealing therefrom.

Sac'ristan. An official attached to a church, who is charged, under the priest or ruler of the church, with the care of the church and all its appurtenances. The English name "sexton" is derived from this word.

Sac'risty. An apartment attached to a church, in which are kept the sacred objects used in the public worship. In many foreign churches, the sacristy is a spacious and costly building.

Saint Viateur, Congrega'tion of. A society of Catholic priests founded in France, 1833, by J. L. J. Querbes, and introduced into North America 1847.

Saints' Days. Days set apart in honor of particular saints and martyrs. In the multiplication of such celebrations, a record of the days fixed for each saint or martyr became necessary. This is called *calendarium*. In particular countries, provinces, dioceses, or parishes, the day of the patron saint is specially celebrated, and in all churches the festival of the saint to whom the church is dedicated.

Sanctifica'tion is defined to be that work of God's grace by which persons are renewed after the image of God, set apart for his service, and enabled to die unto sin and live unto righteousness. Sanctification is either of nature, whereby the subjects are renewed after the image of God, in knowledge, righteousness, and true holiness, (Eph. iv. 24; Col. iii. 19), or of practice, whereby they die unto sin, have its power destroyed in them, cease from the love and practice of it, hate it as abominable, and live unto righteousness, loving and studying good works (Tit. ii. 11, 12). Sanctification comprehends all the graces of knowledge, faith, repentance, love, humility, zeal, patience, etc., and the exercise of them in one's conduct toward God or man.

Sanc'tuary. The part of the church round the high altar reserved for the clergy.

Sanc'tus. A hymn which forms the conclusion of the Preface.

Schools, Broth'ers of the Chris'tian. A religious congregation in the Catholic Church, established for the religious and secular education of the poor. It originated in France at the end of the seventeenth century, and was organized by the Abbé de la Salle, canon of the Church of Rheims. The members are all lay brothers, and are subject to one general head. Houses of the Order are found in almost every country of Europe. The brethren are bound by the ordinary religious vows of poverty, chastity, and obedience.

SISTERS OF THE CHRISTIAN SCHOOLS. — Several similar congregations of women, for the education of the poor female children, also exist in the Catholic Church.

Sec'ular Cler'gy. The name of the priests in the world, as distinguished from religious, who lead a monastic or regular life.

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Sem'inary. A training school or college for those destined for the priesthood.

Septuages'ima Sun'day (Lat., *Septuagesima*, "the seventieth"), the third Sunday before *Lent*, so called, like "Sexagesima" and "Quinquagesima," from its distance (reckoned in round numbers) before Easter.

Ser'aphim (plural of *Seraph*). Celestial beings in attendance upon Jehovah, mentioned by Isaiah. They are similar to the cherubim, and are represented as having the human form, face, voice, two hands and two feet, but six wings, with four of which they cover their face and feet, as a sign of reverence, while with two they fly. Their office is singing the praises of Jehovah's greatness, and being the swift messengers between heaven and earth.

Sexages'ima Sun'day (Lat., *sexagesima*, i.e., *dies*, the sixtieth day), the second Sunday before Lent, and roughly reckoned the sixtieth day before Easter.

Shrine. A casket or receptacle for something held sacred, sometimes small and portable, at others fixed in a suitable place. Tombs of holy people were called shrines, and the term came to be applied to the churches with which they were connected.

Shrovetide (Anglo-Saxon, *scrifan*, to shrive, to confess), literally means "confession-time," and is the name given to the days immediately preceding Ash Wednesday, which, as indeed the whole period after Septuagesima Sunday appears to have been, were anciently days of preparation for the penitential time of Lent, the chief part of which preparation consisted in receiving the sacrament of penance, i.e., in "being shriven," or confessing.

Si'nai. The mountain on which God announced to Moses the Ten Commandments and the other laws by which the Israelites were to be bound. Its exact position is matter of dispute among travellers; but it is to be sought for in the mass of granite and porphyry mountains occupying far the greater part of the Arabian peninsula, lying between the gulfs of Suez and Akabah, and rising to a height of eight or nine thousand feet above the sea. This mountain mass is divisible into three groups: a north-western, reaching, in Mount Serbal, an elevation of 6,340 feet; an eastern and central, attaining, in Jebel Katherin, a height of 8,160 feet; and a south-eastern, whose highest peak, Um Shaumer, is the culminating point of the whole Sinaitic range. Serbal is identified with Sinai by the earlier Church Fathers, Eusebius, Jerome, Cosmas, etc.; but as early as the time of Justinian, the opinion was abandoned, and to a ridge of the second or eastern range that honor has been transferred, the northern summit of which is termed Horeb; and the southern, Jebel-Musa, or Mount of Moses, continues to be regarded by the great majority of scholars as the true Sinai. Its height is estimated at from 6,800 to 7,100 feet above the sea.

Sol'omon (Heb., Shelômô, Salomon, Salomo, Suleiman, derived from *shalom*, peace, peaceful, like Ger. Friedrich), the second son of David and Bathsheba, successor of the former on the throne of the Israelitish empire for forty years (1015–975 B. C.). Nothing is known of his youth, except that he was probably educated by Nathan (or Jehiel). Equally uncertain is the age at which he succeeded to the crown of his father. That he was older than twelve or fourteen years, seems certain.

Having inherited fabulous wealth, and further adding to it enormously

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from his own multifarious revenues, so that "silver was nothing accounted of in his days," it became necessary that a new organization corresponding to this unheard-of splendor should be introduced. Accordingly, we hear of "princes," i.e., great officers of state, not before heard of. The two counsellors of David's time disappear, in order, probably, to make room for a whole body of legal advisers; the prophets are no longer to be found among the dignitaries of state, but new military charges are created instead. The immense accumulation of treasure also allowed the execution of a number of public works in Jerusalem, which now first assumed the magnificence and station of a capital. The king's banquets, at which all the vessels were of gold, his stables, with their four (or forty) thousand stalls, his gardens and parks and summer-retreats, were such as to dazzle even an Eastern fancy. The dominion of Solomon extended from Thapsacus on the Euphrates, to Gaza on the Mediterranean. The country was in the profoundest state of peace; the treasures accumulated by David appeared inexhaustible; and the popularity of the king, who listened to the meanest of his subjects, and gave judgment according to that wisdom which has remained proverbial from his day to ours, was naturally at first very great. Every thing was done to develop and increase the national wealth and welfare. The rich internal resources were developed, and commercial relations of the most extensive nature established. According to his promise, Solomon, in the fourth year of his accession, commenced the building of the temple on Moriah, after the model of the tabernacle, wherein he was aided by Hiram. In the eleventh year of his reign it was completed, and solemnly inaugurated in the following year. The fame of Solomon spread far and near. The splendor of his court and reign, heightened by his personal qualities, his wisdom and erudition — for he was not only the wisest, but most learned of men — brought embassies from all parts to Jerusalem to witness his magnificence, and to lay gifts of tribute at his feet.

Sta'bat Ma'ter. A celebrated Latin hymn on the Crucifixion, forming part of the service of the Catholic Church during Passion Week. Its authorship has been assigned to Jacopone, a Franciscan, who flourished in the thirteenth century. It has been set to music by many composers of eminence.

Sta'tions of the Cross (*Via Crucis, Via Calvarii*). A most popular devotion of the Church, embracing a series of fourteen images or pictures, representing the different events in the passion of Christ. The devotion began in the Franciscan Order.

Stig'mata. Brands or marks upon the body. After the vision of St. Francis of Assisi, the hands and feet of the saint were found to be marked with nails, and there was a wound in his side. The wounds were seen by many persons, among whom was Alexander IV., during the lifetime of the saint.

Stole (Gr. *stole*, Lat. *stola*, a robe) is the name of one of the sacred vestments used in the Latin Church, and, with some modification, in the Greek Church also. It originated in a wide and flowing robe of linen, called also *orarium*, which hung from the shoulder, and which had a narrow embroidered border of a different color. The present stole seems to be the tra-

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ditionary representative of the embroidered border of the orarium of the Catholic Church, and consists of a narrow band of silk or precious stuff, edged and fringed with gold or embroidery. It is worn over the shoulders by priests and deacons. See SACRAMENTALS AND CEREMONIES.

Sub-dea'cons. Ministers of the Church who rank next to deacons.

Suf'fragan. The name given to a bishop in an ecclesiastical province, relatively to the metropolitan primate or patriarch in whose province he is; also to a titular bishop, or bishop *in partibus*, who is exercising the Pontifical functions and ordinations for the ordinary bishop whom he has been invited to assist; also to a titular bishop who is under a titular patriarch or archbishop. Such are suffragans nominally.

Supereroga'tion, Works of (Lat., *supererogata*, over and above things required). A class of works which, in the Catholic system, are described as not absolutely required of each individual as conditions to his eternal salvation. A consequence of this doctrine is, that God may accept the superabundant works of one in atonement for the defective service of another; and hence, in the Catholic indulgences, along with what they regard as the infinite and inexhaustible treasure of the merits of our Lord, they also regard, although in a degree infinitely inferior, the superabundant merits of the saints as forming part of that "treasure of the Church" which is applied in the form of indulgences.

Sur'plice (Lat., *super pellicium*, above the robe of fur). A linen or muslin vestment, worn by clerks of all degrees of orders in the discharge of their public religious offices. It is by some supposed to be derived from the longer and more flowing vestment which, in the Catholic Church, is still used in the Mass, and is called the "alb;" but in the Church the surplice is worn not alone by priests, but by all who have been admitted even to the Church tonsure. See SACRAMENTALS, etc.

Syn'od (Gr. and Lat., an assembly), in general, signifies a meeting; but it is almost exclusively applied to ecclesiastical assemblies for the purpose of deliberating on doctrinal or disciplinary subjects. In Church law, several kinds of synods — called also councils — are enumerated: (1) ecumenical or general, of the entire Church; (2) national, that is, of the Church of an entire nation; (3) provincial, that is, of a province; (4) diocesan, or of a single diocese.

Tab'ernacle (Heb., *Ohel Moed* = tent of meeting, *scil.*, between God and man; LXX. *skene;* Vulg., *Tabernaculum Fœderis*), or, more fully, "Tabernacle of the Congregation," was the tent first erected by Moses in the desert as a visible symbol of the Divine Presence in the midst of the people. It was the place where he went to receive his inspirations as their representative, when they "came to seek Jehovah." A cloudy pillar descended, and stood at the door of the tabernacle while "the Lord spake to Moses." It was divided into the "sanctuary" proper, — which formed the front part, and the dimensions of which were twenty cubits in length, ten in width, and ten in height, — and the "holy of holies," which was ten cubits square and ten high. A kind of court-yard, formed by curtains suspended between columns, ran round the tabernacle, one hundred cubits long, and fifty wide.

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The entrance was toward the east, and closed by another costly curtain. The surrounding court was much larger on this east than on the west side, for here it was that the people assembled for the purpose of worship. Here also stood the altar, made of acacia-wood.

Tab'ernacle (Lat., *tabernaculum armarium*), in the Catholic Church, is the name given to the receptacle in which the consecrated elements of the Eucharist are retained. The name is derived by analogy from the Tabernacle of the Old Law.

Tabor. A mountain of Northern Palestine, rising solitarily in the north-eastern part of the plain of Esdraëlon, to about the height of one thousand feet, and commanding the most extensive prospect in the Holy Land.

Tem'poral Power of the Pope is a phrase susceptible of two meanings, which are distinct from each other. In one sense it means the sovereign power which the Pope possessed as ruler of the Papal States. By the second signification is understood what would more properly be called the claim of the Pope, in virtue of his office, to a power over the temporalities of other kings and states. This power may be of two kinds, *directive* and *coercive*. In the directive sense, it is a claim which no Catholic is supposed to deny, as it imports that the Pope, as supreme moral teacher, has power to instruct all members of his Church, whether subjects or sovereigns, in the moral duties of their several states. From the tenth century downward, Popes have claimed, and have repeatedly exercised, a power of coercing kings, and punishing them when refractory by suspension, by deprivation, and by the transfer of the allegiance of their subjects to another sovereign.

Ter'tiary (Lat., *tertiarius*, one of the third rank). A name given by Church writers to a class in the Catholic Church who, without entering into the seclusion of a monastery, aspire to practise in ordinary life all the substantial obligations of chastity and poverty. It was under St. Francis, and the mendicant orders generally, that the institute of Tertiary reached its full development.

There'sa, St., one of the most remarkable of the female saints of the modern Roman calendar, born at Avila, in Old Castile, 1515, was the daughter of Alphonso, of the noble house of Sanchez de Ceyeda. In her eighteenth year she entered a convent of the Carmelite Order in her native city, where she continued to reside for nearly thirty years. The most notable fruit of the enthusiastic spirituality of Theresa is the reform of the Carmelite Order, of which she became the instrument. Theresa died 1582, and was canonized in 1621. She left a number of works, which have at all times maintained a high reputation.

Thessalo'nians, First Epistle to the. One of the earliest epistles of St. Paul, — perhaps the very earliest; was probably written at Corinth about the close of the year 52 A.D., and seems to have been occasioned by the "good tidings" which Timothy brought him of the "faith and charity" displayed by his Macedonian converts. The *Second Epistle* was written soon after the first.

Thu'rible. A name for the vessel which holds incense.

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Tia'ra. The triple crown of the Pope, which is considered to be symbolical of his temporal, as the keys are of his spiritual, authority. It is composed of a high cap of gold cloth, encircled by three coronets, with a mound and cross of gold on the top. From the cap hang two pendants, embroidered and fringed at the ends. The original Papal crown consisted of the cap alone, and was first used by Pope Damasus II., 1048 A.D.

Tithes (Ang.-Sax., *teotha*, a tenth; Lat., *decima*, i.e., *pars*, a tenth part), the tenth part of the produce of the land, which by ancient usage, and subsequently by law, is set aside for the support of the clergy, and other religious uses. This provision for the clergy passed at a very early period from the Jewish into the Christian Church; and, indeed, the same or some analogous appropriation has been traced in the other ancient religions. It is observable under the patriarchal system, in the words employed by Jacob (Gen. xxviii. 22), and in the offering of Abraham to Melchisedec (Gen. xiv. 20). The details of the institution among the Jews will be found in Lev. xxvii., Deut. xiv., and many other places. The tribe of Levi, not having lands assigned, as was the case with other tribes, drew their support from this impost. The first introduction of tithes into England is ascribed to Offa, King of Mercia, in the close of the eighth century. The usage passed into the other divisions of Saxon England, and was in the end made general for all England by Ethelwulf. It would seem that at first, although all were required to pay tithes, it was optional with each to select the church to which his payment should be made; but by a decretal of Innocent III., addressed to the Archbishop of Canterbury in 1200, all were required to pay tithes to the clergy of their respective parishes, and this parochial distribution of tithes has ever since obtained in England. The ancient canon and civil law distinguishes many varieties of tithes, into which we shall not enter; as, royal, indominicate, fiscal, salic, etc.

Tit'ular Bish'op. His Holiness Leo XIII. by a recent decision substituted the phrase "titular bishop" for "bishop *in partibus*," which applies to him who has jurisdiction over certain countries no longer "*partes infidelium*."

Tit'uli. The name of the parish churches of Rome, as distinct from the patriarchical churches such as St. John Lateran, St. Peter's, St. Mary Major, St. Lawrence in Agro Verano, St. Paul's, which belonged especially to the Pope, as well as from the Diaconia and Oratories. Each titular church was under a cardinal presbyter, had a district attached to it, and a font for baptism in case of necessity.

Ti'tus, a companion of St. Paul, born probably in Antioch, took part in the founding of churches in Crete.

Ti'tus, Epis'tle to, one of the three "Pastoral Epistles," was written by St. Paul, probably in the latter part of his life, and after he had been liberated from his first imprisonment at Rome.

Ton'sure (Lat. *tonsura*, a shaving, from *tondeo*, "I shave," a religious observance of the Catholic Church), which consists in shaving or cutting the hair, as a sign of the dedication of the person to the special service of God, and commonly to the public ministry of religion. It is a very ancient usage.

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Tradi'tion. Doctrine handed down from one generation to another.

Trapp'ist Order, The, celebrated among the religious orders of the Catholic Church for its extraordinary austerities, is so called from La Trappe, an abbey of the Cistercian order, founded in the middle of the twelfth century.

Trin'ity Sun'day, the Sunday immediately following Pentecost Sunday, so called as being set aside for the special honor of the Blessed Trinity.

Trin'ity, The Doc'trine of the, is the highest and most mysterious doctrine of the Christian religion. It declares that there are three Persons in the Godhead, or Divine nature, — the Father, the Son, and the Holy Ghost; and that "these three are one true, eternal God, the same in substance, equal in power and glory, although distinguished by their personal properties." The most elaborate statement of the doctrine is to be found in the Athanasian Creed, which asserts that "the Catholic faith is this: That we worship one God as Trinity, and Trinity in Unity; neither confounding the persons nor dividing the substance; for there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one; the glory equal; the majesty co-eternal."

Ur'ban, the name of eight Popes, of whom the following deserve to be specially noticed: Urban II., 1042–99, French by birth, was elected in 1088. Urban, in a council held at Clermont in 1095, made the well-known appeal on the subject of the Crusades, which called forth that enthusiasm which was destined to lead to the long series of efforts for the recovery of the Holy Land. Urban V. (originally William de Grimoard) is remarkable as practically the last of the Popes who resided at Avignon, and the one by whom the Papal seat was for a time re-transferred to Rome. Died 1370. Urban VI. (1318–1389), under whom the great Western schism had its origin. His name was Bartolomeo Prignano, and at the time of his election he was archbishop of Bari. Urban VIII. was the successor of Gregory XV. His family name was Maffeo Barberini. In the difficult position of Roman affairs, as complicated between France, Austria, and Spain, in the war of the Valtellina, he acquitted himself with much dexterity. His Pontificate was also signalized by the acquisition to the Holy See of the Duchy of Urbino in 1626. He was the founder of the celebrated College of the Propaganda; and to him Rome is indebted for many works, including large and important additions to the Vatican Library. Died 1644.

Ur'bi et Or'bi (Lat., "To the city and to the world"), a form used in the publication of Papal bulls, for the purpose of signifying their formal promulgation to the entire Catholic world as well as to the city of Rome.

U'rim and Thum'mim (Heb.), a mysterious contrivance in or on the high-priest's breastplate, either consisting of the four rows of precious stones upon which the names of the twelve tribes were engraved, or of two images personifying — most probably — Truth and Revelation.

Vat'ican. A magnificent assemblage of buildings, including one of the Pope's palaces, a museum, a library, etc., situated at the foot of one of the seven hills on which Rome is built, and adjoining the Church of St. Peter.

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Vat'ican, Palace of, in Rome, the principal residence of the Pope, and the seat of the great library and the museums, and collections of art, ancient and modern, which, for visitors, constitute one of the chief attractions of the city of Rome. The Popes, very soon after the establishment of the peace of the Church under the Emperor Constantine, had a residence at the Vatican, which they occupied, although at uncertain intervals, conjointly with that of the Lateran. For a long time, however, through the mediæval and especially the late mediæval period, the Vatican appears to have been neglected. It was Nicholas V. who began that systematic scheme for the improvement and embellishment of the Vatican, which has resulted in what, taken altogether, may be regarded as the noblest of princely residences. Alexander VI., Julius II., and, above all, Leo X., pursued the same plan; and there are very few of the succeeding Popes who have not had a share in the enlargement or embellishment of the Vatican. It is popularly believed to contain sixteen thousand apartments of various sizes. Some of them are of unrivalled beauty, among which may be particularized the Chapel of San Lorenzo, the Pauline Chapel, and still more celebrated Sistine Chapel, which is decorated in frescos from the pencil of Michael Angelo; the Sala Regia, the galleries and halls decorated by Raphael, Giulio Romano, and their scholars; the magnificent library, which, although surpassed in the number of volumes, is unrivalled in Europe in extent, beauty of proportions, and in decorations; the galleries of antiquities, Christian and pagan, and of paintings, statuary, bronzes, medals, vases, and other objects of art.

Ve'ni Crea'tor Spir'itus, an ancient and very celebrated hymn of the Roman Breviary, which occurs in the offices of the Feast of Pentecost, and which is used in many of the most solemn services of the Catholic Church. Its author is not known with certainty. The Veni Creator Spiritus must not be confounded with another hymn to the Holy Ghost, Veni Sancte Spiritus, which somewhat resembles it. The latter belongs not to the Breviary, but to the Missal, in which it forms a "Sequence" in the Mass of Pentecost Sunday and Octave.

Viat'icum. Holy Communion given to those in danger of death.

Vic'ar (Lat., *vicarius*, from *vicem*, i.e., *gerens*, acting in the place of another). The title given to the substitute, whether temporary or permanent, employed to act in the place of certain ecclesiastical officials, whether individuals or corporations; as of the Pope, a bishop, a chapter, a parish priest, etc. Vicars take different names from these various considerations. Vicars of the Pope are called "vicars apostolic," and they are generally invested with episcopal authority in some place where there is no canonical bishop. Vicars of a bishop are either "vicars general," who have the full authority of the bishop all over his diocese, or "vicars forane," (Lat., *foraneus*, from *foris*, abroad), whose authority is confined to a particular district, and generally otherwise limited. A vicar capitular is the person elected by the chapter of a diocese, during the vacancy of the see, to hold the place of the bishop, and to exercise all the authority necessary for the government of the diocese.

Vig'ils. Night-watches kept the day and night preceding a feast.

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Visita'tion Nuns, an order established in 1610 at Annecy, Savoy, and introduced into the United States, 1808.

Voca'tion. "A disposition of Divine Providence" whereby persons are called to serve God in some special state.

Vow. A deliberate promise made to God in regard to something possessing superior goodness.

Vul'gate. The name given to the Latin version of the Bible, authorized by the Catholic Church.

Whit-Sun'day. The common name in England for Pentecost, suggestive, perhaps, of the white robe of baptism.

Wise'man (Nicholas), Cardinal, and Catholic Archbishop of Westminster, was born at Seville, 1802, of an Irish family settled in Spain. In his sixteenth year he entered as an ecclesiastical student the English College at Rome, and received holy orders in 1823, at which time he was also admitted to the degree of Doctor of Divinity, and was appointed vice-rector of the English College, and professor of Oriental languages in the University of the Sapienza. In 1828 he published his "Horæ Syriacæ," and in the end of that year was named rector of the English College; in 1840 he was appointed president of St. Mary's College of Oscott; in 1850 Wiseman was named archbishop of the see of Westminster, and at the same time created cardinal. Besides high professional learning, he possessed rare and singularly varied attainments; was an eminent linguist, a scientific scholar, a distinguished finished orator, a vigorous writer, and a critic and connoisseur of art. Died 1865.

Wol'sey (Thomas), Cardinal, was born in England, 1471, at Ipswich. Through the influence of a friend he was appointed chaplain to Henry VII., with whom he speedily ingratiated himself. In 1508 the deanery of Lincoln was conferred on him, and in 1515 he obtained the bishopric of Lincoln and the archbishopric of York. The year following, the dignity of cardinal was conferred on him by the Pope, who, not long after, appointed him also legate. Besides these ecclesiastical honors, he was made by Henry VIII., in 1515, his prime minister, and lord high chancellor of England. From this time up to that of his forfeiture of the royal favor, Wolsey was one of the most important men of Europe; and at home his power was almost without limit. He openly aspired to be Pope; and there seemed more than once ground for supposing that the crowning object of his ambition was really within his reach. To the project on which the King had set his heart, of divorcing Queen Catharine, and marrying Anne Boleyn, Wolsey showed himself hostile; of the latter part of the scheme he was known to disapprove; and his negotiations with a view to securing the consent of the Pope to the divorce were conducted in a dilatory and half-hearted manner. Henry's displeasure was carefully fanned, and the disgrace of Wolsey was accomplished. In 1529 he was stripped of all his honors, and driven with ignominy from the court. Being arrested on the charge of high treason, he was ordered to be conveyed to London for trial. On his journey, at the monastery of Leicester, he died, 1530. Haughty and insolent to his enemies, and to those whose claims ran counter to his

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own, to his dependents and inferiors he was generous, affable, and humane. Of learning he was a most liberal and enlightened patron. In his failing health the King granted him a free pardon, and restored a large part of his revenues.

Xa'vier, St. Fran'cis, a celebrated missionary of the Catholic Church, was born of a noble family at Xavier, in Navarre, 1506. Having received his early education at home, he was sent, when in his eighteenth year, to the college of Sainte Barbe, at Paris, where he formed the acquaintance of Ignatius de Loyola, with whom he ultimately became associated in the foundation of the Jesuit Society. It was while he was engaged in these early labors of the society in Rome, that Xavier attracted the notice of Govea, the representative of John III. of Portugal at Rome, who suggested to the king the idea of sending out members of the new Order as missionaries to the Portuguese colonies in the East. Xavier was chosen for this purpose in the place of Bobadilla, who had been originally appointed, but was prevented by sickness from going on the expedition. Having sailed from Lisbon, April 7, 1541, and wintered at Mozambique, he arrived at Goa, May 6, 1542, and presented to the bishop his letters of authorization from the Pope, Paul III. In May, 1548, he returned a second time to Goa. His great object now was to carry out a project for the conversion of the Japanese Empire, which had been suggested to him by a Japanese of high rank, whom he had attached to himself at Malacca, and who accompanied him to Goa. His mission to Japan occupied about two and a half years; and in November, 1551, he sailed from Amanguchi for the purpose of returning to Goa to organize a mission to China. Touching at Malacca upon his voyage, he endeavored to concert with the governor an embassy in the name of the King of Portugal to China, under cover of which he hoped to effect an entrance for his missionary enterprise; but on his return from Goa to Malacca he found a new governor who was opposed to any such attempt, and he was obliged to adopt the expedient of sailing in a merchant-ship to the island of Sancian, near Macao, which was at that time the trading-depot of the Chinese with the merchants of Portugal. From Sancien, Xavier, having procured a Chinese interpreter, hoped to induce one of the native merchants to land him secretly on the coast; but in this hope also he was baffled by the fears of the Portuguese, who dreaded for themselves the vengeance of the Chinese authorities upon this infraction of the law. This disappointment, coupled with the privations and labors to which he had been exposed, brought on a violent fever; and under the combined weight of mental depression and physical sickness, this Christian hero sunk upon the very threshold of what he had looked to as the great enterprise of his life, in the island of Sancian, on the 22d of December, 1552. His remains were conveyed to Malacca, and thence with great solemnity to Goa, March 15, 1554. Many miracles, attested by numerous witnesses, were reported of Xavier in almost all stages of his career. The number of his converts was so great as to be almost beyond computation; and Christians of all creeds have ever regarded him as one of the holiest and most useful of men. See FRANCIS XAVIER, ST.

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Xime'nes, Fran'cis de Cisne'ros, by which latter name he is commonly called in Spain, the well-known statesman, archbishop, and cardinal, was born of a humble family at Torrelaguna, in Castile, in 1437. He was educated at Alcalá de Henares, Salamanca, and finally Rome. His reputation for piety and learning led the queen, Isabella, to choose him, in 1492, for her confessor, and three years afterward to name him Archbishop of Toledo, a dignity which he refused to accept until he received an express command from the Pope. Having yielded in the end, he continued as archbishop the life of mortification and austerity which he had practised in his monastery; and he applied to purposes of religion, charity, and public utility the whole of the princely revenues of his see. As confessor and confidential adviser of the queen, Ximenes, during the lifetime of Isabella, was the guiding spirit of Spanish affairs; and on her death in 1504 he held the balance between the parties of Ferdinand and Philip of Burgundy, husband of Joanna, the heiress of the crown. On the death of Philip, in 1506, Ximenes was appointed regent in consequence of the incapacity of Joanna and the absence of Ferdinand, and conducted the affairs of the kingdom through a most critical time with consummate skill and success. In 1502 he commenced at his own expense, at Alcalá or Complutum, the printing of the famous Complutensian Polyglot Bible. In 1507 he was created cardinal; and in the following year he organized at his own expense, and himself accompanied as commander, the celebrated expedition, consisting of ten thousand foot and four thousand horse, for the conquest of Oran on the African coast. Ferdinand died in January, 1516, and on his death-bed named Ximenes regent of Spain till the arrival of his grandson Charles; and, although the grandees had organized an opposition as well to himself as to the royal authority, Ximenes, by his prompt and able dispositions, overawed them into submission, and subsequently, by the same exercise of vigor and determination, quelled the incipient revolt of Navarre. In order to the better consolidation of the royal authority in Spain, Ximenes urged very strongly the speedy visit of Charles, who still lingered in his Flemish principality; but it was not till after the lapse of a year and a half that the king decided on his journey; and meanwhile the enemies of Ximenes had so worked upon his jealousy and pride, that he took the ungracious and ungrateful course of dismissing his faithful, but, as he feared, too powerful servant. Ximenes had set out to meet the King, and although laboring under great infirmities, continued to prosecute his journey, when he was seized with a mortal illness at Branguillas, near Aranda de Duoro, where he died, Nov. 6, 1517.

Yule. The old name for Christmas. It points to heathen times, and to the annual festival held by the northern nations at the winter solstice, as a part of their system of sun or nature worship. In the Edda, the sun is styled *fagrahvel* (fair or shining wheel); and a remnant of his worship under the image of a fire-wheel survived in Europe as late at least as 1823. The inhabitants of the village of Konz, on the Moselle, were in the habit, on St. John's Eve, of taking a great wheel wrapped in straw to the top of a neighboring eminence, and making it roll down the hill, flaming all the

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way; if it reached the Moselle before being extinct, a good vintage was anticipated.

Zachari'ah, called in the book of prophecy which goes under his name, "the son of Berechiah, the son of Iddo," but in Ezra, "the son of Iddo," was born in Babylonia during the captivity, and accompanied the first band of exiles on their return to Palestine under Zerubbabel and Joshua. Very little is known of his personal history, but enough to assure us that he was a man of influence, and a leader among his countrymen. He combined in himself the offices of priest and prophet.

Zachari'as. A Roman Pontiff, successor of Gregory III. in 741, who is noticeable as one of the series of Greek prelates by whom the destinies of Rome and Italy were much influenced in the seventh and eighth centuries. Died at Rome, 752.

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